

# PENTECOSTAL HERALD

and WAY OF FAITH

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## LIFTING UP THE STANDARD

By The Editor

**W**E have the promise in the Holy Scriptures that 'when the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him.' In many places God is lifting up a standard against the subtle foes of the faith. A very large percent of the apostles of the new theology have just as much faith in the Scriptures, just as much trust in Jesus Christ for salvation, and just as true piety now, as they have had for many years. The agitation, the drawing of the line, and the defending of the Christian faith has driven them to the proclamation of their unbelief and the confession of their doubts.

Agitation on the subject of religion is good. It leads to earnest discussion, to the searching of the Scriptures, and to inquiry into the strength of the foundations on which we build. A dead calm is dangerous. The Lord wants us stirred up. He wants us to think, to speak, to act. There will be intellectual and spiritual growth for those faithful men who believe the Bible, and who will contend for the faith against all comers in high places and in low. The men who fear for their place in the church or the school, who are ambitious to be regarded as scholars, who submit to be dominated by skeptical ecclesiastics, will backslide; the Spirit of the Lord will depart from them. Verily, they will have their reward. They are selling their Lord, some of them, for less than thirty pieces of silver. They are putting Jesus Christ on the market and taking what they can get for him. But the men who bravely meet the foe, stand for God and the Bible, preach a pure gospel with fearless, holy love and joy will have eternal riches; they will win souls and shine as the stars forever.

The war against the Wesleyan doctrine of holiness—one of the greatest factors in bringing Methodism into existence—has been a forerunner of this skeptical movement which is flooding the church and the nation. Men who denied the cleansing power of Jesus' blood, prepared themselves to deny the Virgin Birth of Jesus and the necessity of a blood atonement. They had to contradict so much Scripture to get around the baptism with the Holy Ghost in sanctifying power that they were fully prepared to deny the inspiration of the prophets, the plain teachings of Jesus, and the writings of the apostles. Having grieved the Holy Spirit away from them they educated themselves "to deny the Lord that bought them;" now they are ready to betray the church, to destroy the faith of the people, and to lead the young people into the wilderness of skepticism.

This is no time for flattering compliments and compromise. It is a time for girding up for battle; to stand faithfully to the Bible; to smite right and left; to regard the person of no man or official who is a traitor to the faith, a denier of the truth, and who joins himself with the ancient Jews who

### THE WORD OF GOD.

Matthew 5:1-12.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

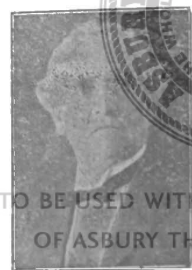
spit in the face of the Master and crowned him with the thorns of derision. Let God's servants warn the people against these wolves in sheep's clothing; these pretentious, boastful destroyers of the faith. We ought to supply the people with sound literature, to give to them the information that will show them the shallow, unscholarly, unscientific position of the enemy of God, his inspired Word, his divine, crucified, risen and ascended Son, who is able to save to the uttermost.

## Monthly Sermon.

REV. H. C. MORRISON.

### SIN AND SALVATION.

Text: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5:12.



TO BE USED WITH THE JOURNAL OF ASBURY THE METHODIST EPISCOPAL CHURCH

The human race is a fallen race. The human heart is defiled by sin. Sin is as universal as human existence. Wherever men are sin is. The prophet, Jeremiah, covers the ground when he says, "The heart is deceitful above all things, and desperately wicked. Who can know it?" Jer. 17:9. The prophet is not speaking of some individual heart, or the corruption of the nature of some nation or tribe of people; he is speaking of the universal heart, and includes the entire race. All men are fallen and by nature sinful. Their natural tendency is to drift away

from God; no man is within himself, naturally holy; holiness must be obtained from some outside source. God must give help and salvation or man must remain a sinner.

Our Lord Jesus Christ speaks very plainly and positively with reference to the sinfulness of human nature and the defilement of the universal heart, when he says, "For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." Mark 7:21-23. We can have no higher authority than our Lord Jesus, who gives here a fearful description of the human heart, and the history of the world bears witness to the truthfulness of the description our Lord gives. Individual experience is in harmony with what the Lord has to say on this subject. The seed of all sin is in all men and can only be restrained, suppressed, or removed by the grace and power of the Lord Jesus through the operation of the Holy Ghost.

The writings of the Apostle Paul are in perfect harmony with these sayings of the Lord Jesus. In Galatians 5:19-21, Paul describes to us the natural state of the human heart in the following words: "Now the works of the flesh" (that is, the carnal nature, the natural heart) "are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Those persons who deny the natural depravity and sinfulness of the human heart take positive issue with the teachings of Christ and Paul on this important subject. Not only so, but they take a position in conflict with the history of the human race and the experience of the individual Christian. All men of intelligence and piety are well aware of the fact that the greatest battles they have had to fight since their regeneration have been within their own breasts. The "prone to wander, Lord, I feel it" has often been their sad lament.

Christ and the inspired teachers do not mean to say that all men are always under the full domination of their depraved natures; that they are always under the mastery of their evil passions and propensities; but they do teach that all these evil seeds and tendencies are within man, and that they may spring up and break out in any one, or many, of these manifestations at any time. We have false teachers among us who are claiming that the human heart is naturally pure; that there is no such thing as natural depravity or inherited sin. They have a doctrine that all that is necessary in order to a holy character and a righteous life is careful training and helpful environment. There is

(Continued on page 8)



# A TRUE MISSIONARY

Rev. G. W. Ridout, Corresponding Editor.



## I.

I like Bishop Oldham's definition of a missionary. He said: "A successful missionary is a man who experiences that abiding experience of the presence and power of the Holy Spirit which transforms an educated man into a messenger of God." Sometime ago I wrote about the urgent need of missionaries being, not

only trained, but spiritually equipped—twice-born and gifted with the Holy Spirit.

Suppose one of the requirements insisted upon by the conservatives should be: "Have you received the Holy Ghost since you believed?" What would happen? They would be ruled out as fanatics, as being out of date and obsolete.

*The church at home ought to wake up to the peril that threatens the Mission fields by the growing tendency to send missionaries of modernistic training and equipment to the work in the schools and churches of the Orient and South America. The Faith Missions—so-called—are free from this trouble as they train their missionaries in Bible and soul-saving activities.*

If the church does not make a demand upon its colleges and training schools that the training of its ministers and missionaries shall be according to Methodist standards of doctrine, and the New Testament standard of piety, the results are going to be fatal to real evangelism at home and in the foreign field.

## II.

I find native preachers and people think a great deal of the old type of missionaries. They seem to see a difference between the new and the old; they tell of the deeper work they did in the churches and the schools; the work was more spiritual, producing more conversions, devotion, prayer and faithfulness. In many instances there is a difference, and when it is traced back I think the trouble will be found in the schools where the new type of missionaries are trained. If you have modernistic training schools at home you are bound to have modernistic missionaries on the field. Olsson, one of the pioneer missionaries among the Indians in South America, said: "After my conversion God called me to spread the gospel; I was so overjoyed I could not keep still." A native preacher meant well when he said, that he thought the new missionaries might just as well be shipped back. He saw such worldly tendencies in so many of them. I know several that a trip to the altar and tarrying till they got the power would prove to be an immense blessing to them and to the work of God.

## III.

One Sunday in Buenos Aires I had an early preaching appointment which enabled me to get into the Presbyterian Church where General Higgins, of the Salvation Army, preached a notable sermon from 2 Kings 6:17: "And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see."

On Friday, October 6, 1536, William Tyndale was taken from his cell at Vilvorde prison, near Brussels, and led to his death. And the crime? Publishing the Bible in English against the dictates of Rome! The spot where his ashes were buried no one knows, but we can apply to him the words with which Forster concludes his life of Sir John Eliot: "No stone marks the spot where he lies but as long as Freedom remains in England, he will not be without a monument."

Thus closed the last chapter of a life that was destined to revolutionize Christian thinking. John Fox tells us that at the stake he cried with fervent zeal and a loud voice, "Lord, open the King of England's eyes." That prayer was to be answered speedily. Within twelve months of Tyndale's martyrdom the translation which had been denounced by Sir Thomas More, condemned by the clerics, and burnt at St. Paul's was, under another name, formally published under the auspices of Royal licence and proclamation.

Holy vision is the great need today, both in the home and foreign field. Paul calls it the "Heavenly Vision." I know a man in South America, talented, trained, eloquent in the Latin tongue, but without this heavenly vision, trying to do as Wesley did before his conversion at Aldersgate; accomplishing little but going the rounds. I am praying for that man; if he got the heavenly vision not only would he be transformed, but multitudes too. South America needs a great revival, Argentina especially. This is one of the greatest republics. Buenos Aires is the greatest city of all South America; riches, culture, art, commerce, science, all are here, but religion is at a low ebb; the one great need is an outpouring of the Spirit. Many there are in the churches and in the missions who think this is absolutely impossible, but nothing is impossible with God.

## IV.

While in Buenos Aires it was my privilege to join in prayer meeting which takes place in one of the office buildings in the business section of the big city. This meeting is kept going by business men who have the burden of the kingdom upon their hearts. The spirit of the meeting is absolutely that of prayer; no address or talk; a few selections from the Bible, the promises are read and then every one gets down on his knees and the whole time is spent in prayer. The last meeting was especially powerful; those men poured out their souls in intercession. It made me think of Fulton Street Prayer Meeting, New York, where the great revival of 1857 began. One man, Lamphier, by name, thought that in a time of panic such as they were passing through, people should humble themselves before God and pray; he began with a group of eight or ten; it grew till the room was too small, then hundreds attended, and soon noon prayer meetings were held in all the great cities. Why should there not be a noon prayer meeting in every American city? Philadelphia and New York, I believe, hold them. Let me urge the business men, readers of these lines, to start a Noon Prayer Meeting down town somewhere. Let us pray more.

## V.

John Wesley was a foreign missionary before he was converted. He came to Georgia to convert the Indians. He was a highly educated man, M.A. of Oxford, highly trained and gifted. He had the best intentions when he set out for America; he spent over two years in America, had no converts, was always getting himself into trouble and finally returned to England. He wrote about it thus: "It is now two years and almost four months since I left my native country in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why, that I who went to America to convert others was never myself converted to God."

Rev. Sam Shoemaker, the Episcopal Rector of New York, who conducts his great church on soul saving lines, where lives are changed, testimony meetings are held and a

great work is carried on, was a missionary(?) in China but unconverted. He was giving his time to social uplift among the Chinese. A man of God met him in China, showed him his sin, he became converted, finally returned to America to carry on a great work. His book, "Twice-born Ministers," is an awakening book. I hope some day a book will be written, "Twice-born Missionaries." It will be a great story!

## VI.

What a wonderful thing it was to Korea that the missionaries of Pingyang who got stirred up to pray when they heard of a great awakening in India. They decided to pray every day at noon hours until the power came down. After praying a month a brother proposed that they stop the prayer meeting, saying, "We have been praying now for a month and nothing unusual has come of it. We are spending a lot of time. I don't think we are justified. Let us go on with our work as usual and each pray at home as he finds it convenient." But they decided not to pray less but to pray more, so they changed the hour till 4 P. M., so they could pray till supper time. After months of prayer the answer came. Korea was swept by one of the greatest revival waves in the history of the mission fields. Fifty thousand souls found God. The great revival broke out in 1907, in the wake of the Japanese-Russian War.

In 1902 two lady missionaries of the Khassia Hills Mission, listened to Dr. Torrey in Calcutta, India, when he spoke on *Prayer*. They were so moved that they went back to their people and their one theme was prayer. By the spring of 1905 the Khassians were praying everywhere; within a few months eight thousand were added to the church in that section of India.

"Prayer, mighty prayer,  
The promise sees and looks to that alone;  
Laughs at impossibilities  
And cries, 'It shall be done!'"

## VII.

Dr. Goforth, of Manchuria, China, was addressing a ministers' meeting in a certain Canadian city. In his address he contended that what God had done in China he could do for Canada, hence every minister should have the faith and courage to look to God to revive his people. He pointed out that John Wesley and his colleagues were just ordinary men until their hearts were touched by the Divine fire. At that point a Methodist preacher of some note interrupted—"What, sir, do you mean to tell me that we don't preach better now than John Wesley ever did?" Goforth's reply was noteworthy: "Are you getting John Wesley results?"

John Wesley results! What are they? A burning heart and the Holy Club. Multitudes moved, broken and transformed by the gospel. The Holy Ghost poured out in mighty awakenings. Mobs, persecution, suffering, sacrifice. A transformed England, souls saved and sanctified. The 18th Century marked by one of the greatest revivals of all history.

## REQUESTS FOR PRAYER

Pray for the healing of A. P., and for the salvation of his family.

Mrs. D. P.: "Please to pray for my daughter who is not well, and whose husband was recently killed in an accident. Pray that my daughter may be spared and that she may be submissive to the Lord's will."



# THE RICH FOOL

Rev. J. C. McPheeters, D. D.

I.



"And he spake a parable unto them, saying the ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits

and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be which thou hast provided?" Luke 12:16-20.

We are forcibly struck with any story concerning the rich. Anything unusual or striking about a rich man makes headlines for the newspapers. News-vendors are eager to capitalize any scoop in the news that may contain important matters concerning the rich. The headlines are almost certain to contain the announcement that the man is rich, which quickens human interest in the story.

Jesus gives us a remarkable story of a rich man which is deserving of a place in the headlines in the news of the world. The story, however, runs quite contrary to those stories which the news writers place on the front page concerning the rich. It is not the story of murder, or of scandal, but on the contrary it is a story of respectability. The story could not claim a place in the headlines on the front page of the newspapers on the basis of murder or scandal, but it merits a place in the front-page news as a warning to the souls of men. Much has been said and written in recent years about programs to "swat" the rich. This story which Jesus tells us is not a swat-the-rich story any more than it is a swat-the-poor story. He tells of a course of life that is pursued by multitudes, which ends in ruin and disappointment. The fact that the story hinges around a rich man gives it all the more force in our thinking.

The rich man had many praiseworthy and commendable traits in his character. There is no word of condemnation in the story about the man being rich. Some of the most godly people the world has ever known were rich people. It is true that they have been rather rare, and I am also reminded of the Scripture statement which says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." The needle's eye, was, of course, a very small opening in the wall of a city, through which it was very difficult for a camel to pass. We are reminded also of the statement which says: "Not many rich are called." This statement means that not many rich accept the call of God. But it does not say in the Bible: "Not any rich are called." There is just as much sin and wickedness among the poor as among the rich. Men who are down and out in the bread line are capable of as much sin and wickedness as the people who live in palaces.

The rich man acquires property. He could not be rich without possessing property of some kind. Much property has been placed at the disposal of mankind. Somebody must own it in the sense of having control of it, or direction over it. God nowhere places condemnation upon people for possessing property; in fact it is a commendable thing for people to possess property, and to handle it well. One of Christ's greatest parables hinges around the possession of property, in the use of the talents. He describes the

man with the one talent, the two talents, and the five.

Another thing we note about the rich man which is in no way condemned, is in the use of his property to make it bring forth plentifully. It is undoubtedly the teaching of the Scripture that we are to use our possessions in causing them to bring forth and to multiply. This man was engaged in one of the most important and essential of all pursuits, which was agriculture. God commends industry in business. The rich man was a good farmer. His prosperity was based upon the fact that he was a producer, and caused his lands to bring forth plentifully.

All economic prosperity is based upon production. In America we had a depression, followed by a recession. It would be interesting if some economist would tell us the difference between a panic, a depression and a recession. We spent multiplied millions of dollars trying to pull ourselves out of a depression, and we landed in a recession. One of the fundamental mistakes in some of our economic programs has been a vast amount of spending which has not resulted in production. Unless spending can result in production we are certain to find ourselves sooner or later in the downward spiral of economic decline. The theory that we can bring about prosperity by spending without the spending resulting in production on the part of somebody, some place, somewhere, is an economic mirage of the first magnitude. The fundamental law of production was observed by Joseph in meeting the seven years of famine which came to Egypt. During the years of prosperity, production was the thing of first concern, and everybody was encouraged to produce to the limit against the day of evil that was to come upon the land. It is a commendation of the rich man when we read that he "brought forth plentifully."

This rich man gave sober thought and attention to his business affairs. Jesus said of him: "He thought within himself." Here again we find another commendable thing in the life of the rich man. It is quite right and proper that men should give sober thought and attention to the material interests of life pertaining to themselves and their families. Life is strewn with many sad tragedies, due to the fact that men have not given more serious and sober thought to these things. Many of them have lived for the present, with no thought of the morrow. When I make this statement I am aware of the Scripture statement, which says: "Take no thought for the morrow." A better translation of this statement is: "Be not anxious for the morrow," which means that we are not to be concerned about providing for the morrow, and neglect the weightier matters which concern our souls. A little forethought in the matter of a savings account, or some other practical means of providing for an evil day, would relieve much of suffering.

So far, so good, are the things which we have been considering in the life of this rich man. But now we arrive at a point where a question must be raised as to the course that he pursued. In his thinking we find that all things hinge about himself. It failed to enter into his mind the good he could do with his wealth for a needy and suffering humanity. It is unfortunate indeed for any man when his thinking centers about himself without the thought of others. So we hear the rich man saying: "What shall I do, because I have no room where to bestow my fruits?" To get the real meaning of the rich man's trend of thought we must read these words with the emphasis placed upon the pronoun "I." He was obsessed with the delusion that his riches should be for himself: "What shall I do?" Think of raising such a question in time of such tremendous need, where money

could be used for the uplift and the salvation of mankind. There is something fundamentally wrong when a man places the emphasis of his accent on the pronoun "I." From here, our story can deal only with the mistakes and errors this man made.

This rich man failed to recognize the real ownership of his goods. We hear him talking about "my fruits," "my barns," "my goods." He was deluded into thinking these things belonged to him. They did not belong to him. God says: "The earth is the Lord's, and the fulness thereof." Who, then, owns the land, the barns, the fruits, the goods, the cattle upon a thousand hills? There is but one answer to this question: God.

God's claim to all material resources inheres in his creatorship. God created the land, and yet some man is deceived into boasting of "my land." God causes the trees to grow and produce the lumber out of which barns are made, and some man is deceived into boasting of "my barns." God sends the sunshine, rain, and climate that cause the fruits to grow, and yet some man boasts of "my fruits." It is a fundamental error for any man to think that he owns or possesses anything.

The rich man made a fundamental mistake in his failure to recognize the true ownership of his property, and also the ownership of his soul. We hear him say, "my soul." This statement is true only in a secondary sense. In a primary sense it is not so. God says: "All souls are mine." Another statement which God makes concerning the soul is: "Ye are bought with a price." God has paid a tremendous price for every soul in the gift of his only begotten Son for the redemption of all who will accept him. Every soul rightfully belongs to God. The choice of yielding the soul to its rightful owner rests with each individual.

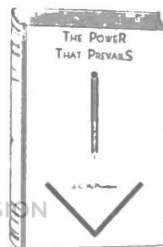
The rich man called his soul his own, and refused to yield his soul to God. But God came suddenly and swiftly in an hour when he did not expect him, and said: "This night thy soul shall be required of thee." The course of the rich man proved to be the height of folly, as is the case with every soul that rejects God.

(Continued)

## Two Kentucky Counties Vote on Local Option July 1.

Louisville, Ky.—Nicholas and Harrison counties will hold local option elections on July 1st, and the dries hope to make both of them dry by a good margin. The wets are putting up a stiff fight. The dries declare they will continue their fight in Kentucky until they get what they want. So far they have put 48 counties in the dry column.

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# LOVE UNKNOWN AND KNOWN

Rev. Edward R. Kelley.

"That ye being rooted and grounded in love, may be able . . . to know the love of Christ, which passeth knowledge."—Eph. 3:17-19.



HE Weymouth Translation renders these words, which are but parts of two verses, so beautifully that I am constrained to make use of them before entering into a discussion of the subject. "So that having your roots deep and your foundations strong, in love, you may . . . attain to a knowledge of the knowledge-surpassing love of Christ."

The love of Christ is unknowable, yet knowable. This statement is true, is paradoxical, and intentionally so, but it is an intelligent paradoxical statement, one that you and I may understand.

It is only the heart of love that can know the love-heart of Christ. A man may know of Christ, and yet not know Christ. In these days of many books, some of them good and some not so good, some of them wise and some otherwise, many beautiful things have been said relative to the Man of Galilee. Men and women have read the many good, bad and indifferent books about Jesus, and some have taken pleasure and delight in the good things which have been said about him; but they have read about Christ without becoming acquainted with him. The historical Christ is worthy of all our consideration, and he is worthy of all the good and excellent things said about him. He is worthy of all that men have known and do know about him, but possessing knowledge of the Christ of history is not knowing Christ personally. And, too, it is possible for one to know about Christ and his love for humanity without knowing anything of his love within their own heart; they find that they are void of any love, whatsoever, for him. This is the class of people we are meeting daily, some of them members of the church, and quite attentive upon the services.

There are two kinds of knowledge. The one fills the head of man, "the mere rattle of notions in a man's brains," like the rattle of seed in a dry gourd; then there is a knowledge that goes deeper than that, going down into the deep recesses of a man's heart and life. This is the knowledge that is really worth while; it being a child of love. Love is the parent of knowledge. Experience tells us that it is true. It is through the emotions that we learn this truth; but to those who have never experienced such, this is evidently Greek. We may talk all we wish about feeling but only those who have felt know what we mean. We hear, talk and sing a great deal about love. Many have been the poems written about love, but no heart has ever learned about love from the sweetest song or the most beautiful poem ever written. *Only the heart that has drunk to the full of love, knows what love is, and how to express it to others.*

I have read of one who was blind and who had an operation performed; the operation was successful and his sight was given back to him. When he first looked upon the sunlit skies, and beheld the beauty of the rose and the glories of a beautiful spring day, he said to those near by: "O, why did you not tell me all about these glories before?" "Ah!" came the answer, "we did tell you the best we could, but it was left for you alone to see for yourself what the glory and beauty and glories might be that you could the better understand them." And so it is with Christ's love. I might sing its praises, and if I were able to do so, I might write many beautiful poems describing its power and glory, but one must have love for Christ ere he can know what the love of Christ is, or what Christ's love for a lost world means; and we

must of a necessity experience the love of Christ, being shed abroad in our heart by the Holy Ghost, ere we can know it and tell of it to others.

Dr. A. B. Simpson relates a beautiful incident which occurred in his early ministry: "God," says he, "had given me the precious soul of a young business man. For some time he used to call on me every day at noon, taking half his lunch hour for conference and prayer, saying, as he went away, 'I feel stronger for another day of Christian life.' One day I said to him, 'Will, suppose I should be able to enter into your heart, and go with you to your office and your house and live in you for the rest of my life; what would you think of that?' 'Why,' said he, 'that would be splendid, for I would think just as you think, feel just as you feel, and it would be easy to live a Christian life. But, of course, this is impossible.' 'Will, the same Christ that lives in me and makes me what I am, is waiting to enter into your mind and heart and relive his life in you. I cannot enter into your brain and go home with you in your soul, but my Christ can.' He saw it in a moment, and we knelt together for a little season of tender, consecrated prayer, and when he arose a new light was in his eye, a new glory was upon his brow, and the tears that were moistening his eye were the softening tears of love. He pressed my hand, saying, 'God bless you! I shan't need you so much now.'"

But we must not forget that, from a human standpoint, it is easier for us to love one whom we have seen than one whom we have not seen; and we must know something of the unseen person if we are to love him. So, if we are to love Jesus Christ we must know something of him, therefore, it will not be out of place for us to make a study of the records concerning him. "The understanding has its part to play in leading the heart to love, and then the heart becomes the true teacher."

There is another condition laid down for us: "You may become mighty to grasp the idea, as it is grasped by all of God's people." In other words, our knowledge of the love of Christ depends to a large extent on our own religious experience and condition. If we have been regenerated by the Holy Spirit, we know it; and immediately is the love of God shed abroad in our heart by the Holy Ghost which is given unto us. If we are wholly sanctified, we know that, too, and then is the love of God, through Christ, perfected within us. These hearts of ours are like a telescope; the faintest breath of moisture upon the lense of the telescope will shut out, to some extent, the glory and brightness of the stars in the blue above us; and the least moisture or shadow of sin upon the soul will shut out the glory and brightness of the love of Christ from the heart and life.

According to this marvelous prayer, there must be the presence of Christ dwelling within the heart; giving unto us an experience of his love that is deep, stable and unshakable. The truth which I am emphasizing ought to be for each one of us a real joy, and a positive, practical gospel. There is no royal road leading into the sweetness and fellowship of Christ's love. It is not the worldly-wise or prudent who enter into this blessed relation with God, through Jesus Christ, above all others. God is no respecter of persons. The understanding is no more the organ for understanding the love of Christ than the ear is an organ for comprehending the rays of light. The love of God is not bestowed upon the learned and wise, simply because they are learned and wise; nor is it given to the cultured and refined merely because they are cultured and refined. God does not know any more about the "four hundred" than he does

other folk. The love of Christ is for all men, of every clime and nationality and color under the sun. I have known, and you have known the love of Christ to be shed abroad in the hearts of the rich and poor, the cultured and the uncultured, the refined and the unrefined. I have seen it flood the soul of the drunkard, and I have known it to fill every crack and crevice of the heart of the prostitute.

But the heart full of love cannot know Christ's love fully. That seems to be a contradiction; does it not? Now do not misunderstand me. I do not mean to say that you and I cannot know when we experience the love of Christ as it comes into our hearts. What I mean is this: Our knowledge of Christ's love is not complete here. And will not this always be the case this side of the tomb?

"But," some one says, "I cannot comprehend how one can understand the love of God; for his love, beside being eternal, is infinite as well, and how is it possible for the finite mind to understand or grasp that which is infinite?" That is a fair proposition, is it not? One would naturally think so, but it will not hold good. It is possible for us to have a real, vital and solid knowledge of that which is infinite, although it is impossible for us to have a full or complete knowledge at this time. In the love of Christ we have something which, though we cannot grasp it by the understanding, yet the understanding, led on by the heart, can comprehend it, and find therein infinite and eternal wealth. Christ's love is known only as it reveals itself in manifestations. But it will not do to accept all manifestations as a result of Christ's love. Yet even after such a knowledge as this it still remains unutterable. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

We have no way of measuring Christ's love so as to translate it fully into experimental phrases. We do not know fully to what depths of agony of soul our Lord passed through. We get glimpses of his agony in the Garden and on the Cross; but was it all revealed to us there? We are told that he emptied himself and took upon himself the form of a servant and became one of us; but none of us knows the depths to which he went in his humiliation. Some of us know from what depths of sin and shame and misery he delivered us, but do we know how low he had to descend to lift us up to where we now are and to where he would have us be? We fail to understand the deepest depths to which he descended that he might save us and make us heirs of the Kingdom; nor do we yet know the full radiance and glory to which we may be lifted.

This love cannot be exhausted. It is like the flow of a river, filling every nook and crevice of its banks, yet never lacking in power. When the early settlers came to these shores they were thinly scattered, and the vast expanse to the west of them was still unexplored. After all we have experienced of his love, and after all of the participation by us in his infinite love, we have just begun to explore its height and depth, and length and breadth. As we continue to explore this marvelous expanse we are conscious that "winter gives place to spring; and still further on we come to the summerland of love, where the soul is lost in God, where experiences are forgotten in the consciousness of his presence."

This blessed knowledge is wonderful in that, the love of Christ thus bestowed on God's children is inexhaustible; for Christ himself, who is the Divine Author of love, is inexhaustible. We may exhaust men, but we

(Continued on page 5)



# Great Prophecies of Ezekiel.

REV. JOHN F. HARVEY.

## V.

"And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord Jehovah, that my wrath shall come up into my nostrils. And I will call for a sword against him, unto all my mountains. And with pestilence and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone."—Ezek. 38:18, 21, 22. R. V.



We are approaching the final chapter of our present studies of some of the great prophecies of Ezekiel. Our purpose has been to be suggestive, not exhaustive. Of tremendous significance are these revelations that Jehovah gave to his holy prophet so many centuries ago. They are now in the process of fulfillment.

Much of God's prophetic Word has been hidden through the past ages. There has been a divine purpose in that. The Holy Spirit has put emphasis on other parts of the Word during this age of grace. Men have been called to repentance and salvation through Christ. God has visited the Gentiles to take out of them a people for his name. (Acts 15:14). When this work is completed and the body of Christ, the Church, has been fully formed, he says, "I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." (Acts 15:16).

It is reasonable to believe that when that time draws near the prophecies relating to that event will become clear to those who have an understanding mind and heart. They may be hid from the worldly wise and prudent, but they will be revealed even to babes in Christ. (Matt. 11:25).

When God finished the revelations which he gave to Daniel, and Daniel desired to know when these things were to be, God said to him, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12:9, 10). This, no doubt, is the explanation for the great light shining on the prophetic Word that is being seen today by the children of God who walk close to their Lord and listen for the faintest whisper of his Spirit.

It also indicates that we are living in the "time of the end." It is the end-time prophecies that are attracting the attention of the spiritually minded, those who are wise with heavenly wisdom. While those who reject the authenticity of the Holy Scriptures are blind to the signs that betoken the near approach of the consummation of the plans and purposes of God for the redemption of this world, the "wise" are lifting up their heads and looking up, for they know that their "redemption draweth nigh." (Luke 21:28).

In these prophecies of Ezekiel which we have been studying, the Lord Jehovah declares that the events foretold there will come to pass in the "latter years," and the "latter days." (Chapter 38:8-16). The nations are in preparation today for the completion of the fulfillment of God's prophetic Word. They are arming for a titanic struggle that can only end on the bloody field Armageddon.

The increasing chaotic condition of the governmental systems of earth today is giving Satan the opportunity to reorganize the nations according to his diabolical plan. That plan, as it has ever been through the ages, is to rob Jesus Christ of his earthly throne, and to defeat the purposes of God for redemption of this world through his Son. To

accomplish his purpose, Satan is placing at the head of the nations men who hate God and blaspheme his holy name. The world is being Satanically prepared for the "man of sin" who "shall exalt himself, and shall speak marvelous things" (Dan. 11:36), and who opens his mouth in blasphemy against God, and shall make war with the saints. (Isaiah 1). (Rev. 13:3-7).

The increasing anti-Semitism today is but a sign that the time is not far distant when there will be a concentrated effort on the part of the rebels against God, such as Stalin and Hitler, to destroy Israel and possess themselves of the vast riches of the land of Abraham to which we have called attention in a previous article.

When the godless rebels come out of the "utmost parts of the north" to go into Israel's land to "take a spoil and to take a prey," they will fall upon the "mountains of Israel," and their flesh will be devoured by the ravenous birds and the beasts of the field. (Chapter 39:4). "Thou shalt fall upon the open field; for I have spoken it, saith the Lord Jehovah." (Verse 5). Almighty God will fight against his enemies and the enemies of Israel in that day. He says, "I will bring thee upon the mountains of Israel." "I will enter into judgment with him." "I will give thee unto the ravenous birds and beasts to be devoured." "I will give unto Gog a place for burial in Israel."

All the present European dictators are atheists. They are haters of God and of Christ and his people. So it will continue to be until that day when they shall attempt to overthrow the throne of God in the land of Israel. They will believe that they can defy Almighty God and destroy Jesus Christ with material weapons. What folly! Who can fight against God and prosper? When these rulers of earth take counsel together against the Lord and against his anointed Son, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." (Psalm 2).

How God will vex and destroy his enemies in that day is told, not only in Ezekiel, but in many parts of the Holy Scriptures. The prophet Zechariah says: "And this shall be the plague wherewith Jehovah will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongues shall consume away in their mouths." (Zech. 14:12).

This is no symbol or figure of speech. Let no one deceive himself as to that. It will be a real conflict as literal as that of Waterloo. The hosts of hell are making war against the hosts of heaven, and God will slay his enemies in that day as literally as millions of men were slain in the World War. Millions upon millions will fall and perish upon the open fields of Israel, and the flesh-eating birds and beasts will feast upon the carcasses of the rebels against God and against Christ. Hear the word of Jehovah to his servant, Ezekiel: "And thou, son of man, thus saith Jehovah: Speak unto the birds of every sort, and to every beast of the field, Assemble yourselves, and come: gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . Ye shall eat fat until ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. And ye shall be filled at my table with horses, with mighty men, and with all men of war, saith the Lord Jehovah." (Chap 39:17-20).

From a human standpoint this is a gruesome picture. Doubtless there are those who will feel a sense of horror when they contemplate this description of the character of God's judgment poured out upon these latter

day apostles. However, we should remember that the high and holy purposes of God for this earth and humanity cannot be consummated until the enemies of Christ be put under his feet. God's holiness and righteousness demand that evil in every form, and in every place, must be brought to judgment and forever ended. Only in that way can there be "new heavens and new earth where-in dwelleth righteousness."

All men everywhere who defy God, hate and despise his Son, and refuse to repent, are hastening to a fearful doom. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1:18). Men, and the rulers of earth have been warned, but the same Holy Bible that records the warning, also discloses the fact that the time will come when they will refuse to heed the warning and refuse to repent.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and sores, and repented not of their deeds." (Rev. 16:10, 11).

Evil men and seducers are not only waxing worse and worse (2 Tim. 3:12), but they are hastening on to that day when the terrors of the vengeance of the defied and insulted God will be visited upon an apostate world. The judgments of God are coming—they are coming. The agents for them are ready and at hand. They are to alight with awful severity upon all the rebellious and ungodly. They are coming in this present world. Men are going to feel them while they stand upon their feet, and go on in their unbelief and earthiness. Hell is to be let loose upon the living earth, and no human hand can stay its torments.

All may seem well and promising now. People may indulge their unbelief and passions during these days of forbearance and grace, and see no disadvantages growing out of it. They may get angry at our earnestness and account us as croakers and fools when we put before them the demands and threatenings of the Almighty. But, "woe to him that striveth with his Maker!" "There is yet a deluge of bottled fury to be poured out on them that refuse to know God, from which there is no escape, and from whose burning and tempestuous surges there is no deliverance. God help us to be wise that we come not into that sea of death." (Lectures on the Apocalypse. Seiss).

The shadows are lengthening. The sun of opportunity and privilege, that has been shining through this blessed age of grace, is low in the western sky. The day is far spent and the night is near when Satan will be permitted to work his will upon an apostate world. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21).

O, sinful man, arouse thyself from thy careless indifference, and hasten to flee to the City of Refuge! Run quickly to the shelter of the Rock of Ages! The warning rumble of the storm of judgment soon to break upon this earth, can even now be heard. The door of the Ark, Jesus Christ, is yet open. In his blessed wounds alone there is safety.

"Haste, O sinner: now return:  
Stay not for the morrow's sun,  
Lest thy lamp should cease to burn,  
Ere salvation's work is done."

FINIS.

## H. C. Morrison's Camp Meeting Slate.

Bentleyville, Pa., July 6-16.  
Wilmore, Ky., July 23-30.  
Romeo, Mich., August 4-8.  
Indian Springs, Ga., Aug. 10-20.  
Morrison Park, Glasgow, Ky., Aug. 21-27.

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# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## Perfect Love Casteth Out Fear.

1 John 4:18.

SYBIL BOWDEN TOMLIN.

As I pass along life's way, I am impressed by the fact of fear as it possesses the lives of men, women and children. Fear controls the age. It has reigned throughout all the ages. All normal mankind is subject to fears of a sort. I see fears manifested; I hear them expressed daily; I feel fear trying to clutch my soul and succeeding, until I claim God's promise, and the Spirit lifts up a standard against it.

What are the qualities of perfect love which cast out fear? What are the qualities that oppose these fears? Love, joy and peace come from the Light which lightens every soul—all that is bright is of the Holy One. Darkness, gloom, doubt and despondence are the products of fear, and are from the evil one. The warfare between the two is ceaseless, as the warfare ever is between good and evil.

Sometime ago I heard a few simple experiences related by a group of students (children of our missionaries in distant lands) relative to the work of the missionaries in shedding the light of God's salvation upon superstitious hearts. I was impressed; I was reminded again of the outstanding fact of all pagan religions—the fact that fear dominates. Fear is the soul quality that witch doctors, medicine men, quacks and other profligates ply upon for spurious gains. A religion which holds one in a bondage of fear is characteristically at variance with Christianity, the religion of light and life.

Pagans are bound by fear—yes! But do you know "many" souls who are free? Are not God's children thus often beset and bound by dread? "I'm afraid it will rain today and spoil our plans." "I'm afraid I am going to have a bad day tomorrow." These are examples in every day lives: these fears are lightly or thoughtlessly expressed without our being conscious of the element involved. Then there is a deeper fear; a cloud that gathers, a dark hand of evil which seems to clutch at the soul. The saint and sinner alike are aware of this. Spiritual perception helps us to overcome this, while lack of spiritual discernment gives us many a dark hour that could be made light if we would remember that perfect love casts out fear. How few who know *his* name have been set wholly free—free to use time and talent for his glory. "If Christ shall make you free, ye shall be free indeed," says the Word. How few attain this experience of freedom!

Again, "Perfect love casteth out fear." If we as God's own have come to the light, let us walk as children of light—with fear-burdened hearts set free, and with troubled souls satisfied and made glad. The fear, the cloud, that settles over our souls, often caused by physical frailty, is put there by Satan, the author of ills. Let us reason together—light and its qualities are of God. Search the Scriptures and you find it so, if you are twice born; if perfect love is yours, live by it. Along with persecutions, Christ offers us a victorious life. If fears are to be victor over us what better have we than the pagan? "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." This is the victory that enabled Paul and Silas to sing in a Roman prison. The victory that made Paul write, "Rejoice in the Lord alway; and again I say, rejoice."

Dynasties fall; the world is filled with mis-

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erable ones, homeless and destitute; innocent thousands are made wretched looking toward that which is coming to their lands. Scores are taking their lives because fear of threatened evil to property and life has gripped them. We have reached the time of which an adequate description is given in St. Luke, a time when men's hearts fail them for fear, and for looking after those things which are coming on the earth. The foundations of the earth are shaken. Is our house built upon a Rock—the Foundation Stone which cannot be removed? Can you, as a Christian, say, "I will not fear what man shall do unto me?" "I will not fear though the earth be removed." This is the deep right of every Christian. Fear hath torment, perfect love gives peace. "My peace I give unto you"—a peace that could give holy quietness in Pilate's judgment hall. Can we say, "I sought the Lord, and he heard me, and delivered me from all my fears?" "Perfect love casteth out fear."

## Alcohol, Dope and Nicotine.

WALTER E. ISENHOUR.

Only the God of the universe knows how much the human family has suffered, is suffering and shall continue to suffer from the use of alcohol, dope and nicotine. No doubt countless millions have gone to the grave by the use of these evils, and countless millions are following in their footsteps.

Alcohol has killed more than all wars combined through the ages. Multiplied thousands in America today are going to their graves each year through the use of alcohol. Its use not only puts men and women in their graves, but oftentimes it puts others there through wrecks, murder and manslaughter. The only safe way to treat liquor is to abstain from it totally.

Then dope—well, that includes quite a little that people think they can't do without. All kinds of dope is injurious. You can't take even a headache tablet without injuring yourself. No doubt one of the great reasons for so much heart trouble and sudden deaths today is due to taking dope. There are "dope fiends" who are not only going to their graves years too soon, but they are going into eternity unprepared to meet God.

And now we speak of nicotine last, but it

is not the least harmless. One of the deadliest poisons on earth is in tobacco. We believe it is literally killing millions of people. Our nation is poisoning our boys and girls through cigaret and tobacco in its various forms.

Our advice to all our readers is to totally abstain from the use of everything that will injure your health, shorten your life and defeat you for time and eternity. We never regret living and doing right. The only way to play safe about any and all evil is to have nothing to do with it, stand firmly against it, hate it, and warn others against it. It saves our health, adds years to life, helps us to make a success of life, and in the end brings us to our goal where we shall be crowned with the true and faithful men and women of the ages.

## Z. T. Johnson's Slate.

Portland, Ore., July 6-16.

Ferndale, Wash., July 20-30.

Tacoma, Wash., July 31-August 6.

North Indiana Laymen's Conference, Epworth Forest, Ind., August 12-13.

Hopkins, Mich., August 17-27.

## Fruitful Christians.

E. E. SHELHAMER.

"He gave talents, to every man according to his several abilities." Matt. 25:15.

Seven is a perfect number and God gives us at least one or more of seven talents, or avenues through which to bless the world and bring glory to his name.

1. *Prevailing Prayer.* In this capacity any and everyone may excel. No one can plead failure for lack of this talent. Friend, you can, if you will, spend hours interceding for rulers, heathen and loved ones. And, think of it, this, the greatest power entrusted to man, can wield a sickle that will reap a rich harvest the world around, while others are asleep. Why not, then, develop this talent to the full?

2. *Preaching.* Perhaps this is the next greatest gift in God's kingdom. Who can estimate the power of one sermon when preached in the Spirit? A man who is armed with the Living Word and filled with the Holy Ghost, is almost omnipotent and can do the devil's kingdom more harm, than did Samson's foxes to the Philistines' corn.

3. *Publishing.* It is still a debatable subject, whether the pen is not more powerful than the pulpit. Sad, but only a few seem called to write. Multitudes of able men have not developed their latent powers along this line. They seem content never to write even a tract or an article for the paper. They go along for years, continually taking in, without giving out. They are consumers, but not producers. O, Brother, bestir thy sluggish brain and set in motion something that will live and mould character after you are gone!

4. *Purse.* Perhaps the reader will say, I am not called to preach or to write. Very well, you are at least called to scatter truth. The zealous devotees of strange doctrines put us to shame the way they spend money, time and energy, sending out tons of poisonous literature. What condemnation awaits many good people at the Judgment, for the way they saved and hoarded money for ungodly relatives, while little, or none went to missions, holiness schools, and the dissemination of light through the printed page.

5. *Posterity.* But again, suppose one can-



not do some of these things. Yet, if God has given children, what a glorious thing it is to weep, fast and pray over them, until in return they do likewise over others. Catharine Booth said she could not afford to raise children for the devil. All of her children must preach the Gospel and be soul winners. How wicked for holiness parents to be satisfied that their children fill lucrative and honorable positions and not one of them is a soul winner. Worldlings can furnish good school-teachers, bankers and officials. Let them do it! But we have a vision and an anointing that they know nothing about. We, therefore, should furnish the world with reformers, missionaries, and mighty heralds of the cross. God help you parents to wake up and rise to the occasion.

6. *Personal Work.* Here is another great arm of the Lord. Perhaps you have no children. Yet, you could distribute tracts, start a prayer meeting, or Sabbath school. How about that empty store building, or school-house? This is the way Moody started and things grew on his hands. Get busy and do something, even if you blunder, rather than sit back and look wise, wondering why it could not be done in a different way.

7. *Personal Influence.* A peaceful and holy life will always produce fruitage. It was not Christ's great miracles, but his silence when spit upon that caused the wicked governor, Pilate, to "marvel greatly."

You may never see your name in print, yet by a life of holy submission, you can create an atmosphere that, like Isaac, will bring forth "an hundredfold." You remember when Isaac had been robbed by the Philistines of the wells that he and his servants had digged, instead of having "words" or a law suit, he calmly "pitched his tent" in another place and there digged another well. No marvel, then, that King Abimelech and the chief Captain of his army, came and bowed down to Isaac saying, "We saw certainly that the Lord was with thee. Thou art now the blessed of the Lord; make a league with us that thou wilt do us no hurt, for thou art much mightier than we." Here is a sample of how a humble man can take an insult and later rule over opposers. A righteous influence will eventually triumph. Robert Ingersoll sent one of his atheistic books to an aunt. On the title page he wrote, "If all Christians had lived like Aunt Sarah, perhaps this book would never have been written."

### What Seest Thou?

REV. C. E. WALKER, D. D.

If a person attempts to point out the current evils of our day he is very likely to be denominated "a pessimist," "a fault-finder," "a bearer of evil tidings." This seeing sinning and the evil consequences of sin is said to be a sign of poor moral vision. For, say the over-optimistic, "there is a lot of good in the world," and "the world is improving." Recently a minister of the gospel, one claiming to be quite orthodox, too, in laying down as his theme, "The Conquering Christ," essayed to prove to his hearers the truth of his topic by declaring that "the world—society—is getting better all the while!" Another minister attempted to excuse society for its laxity in conduct by simply asserting that "it is impossible to live the Christian life as taught by Christ!" Another preacher omitted a Sunday morning preaching service and went fishing; then he faced a call by an official of his church, and in a called meeting of the church, 350 members voted to provide for the summer's fishing pleasure by setting the morning service hour at 9 to 10, thus permitting quite a full day's fishing every Lord's Day,—fishing, golfing, or whatever relaxation the parishioners chose. One only of 38 trustees offered a negative vote.

What moral force, think ye, will this church wield in that community? And this church and pastor are a part of a great and

popular *evangelical* denomination!

To break down the sanctity of the Lord's Day—the monument to the Deity of Christ—is to weaken the entire fabric of a spiritual life. To secularize the Lord's Day is to destroy the strong cord that draws together those who may have been taught to worship in public assembly on Sunday as their Sabbath.

A great railroad president is reported to have said a few years ago, "If church members would cease their Sunday travel, and stop shipping their live stock to market on Saturday's freight trains our trainmen could have their Sabbaths for worship."

A postmaster in a city of 400,000 held his office for eight years and, upon taking over the appointments, made the ruling that all postal employees in that office should have their Sundays; and a lot of people in that city set up a "cry" for Sunday service—in the office only—not city delivery—but this postmaster held on to his ruling the eight years.

Why do church members need their mail on Sundays? "Oh, but some of our preachers patronize the postoffice on Sundays," says some one. Yes, and some preachers smoke cigarets, drink beer (and even stronger drinks) but what of that? Spirituality runs low in all persons who disregard Divine law—a law (direction) for best living. And feeding, or attempting to feed, one's soul on the Sunday newspaper results in starved souls.

In this our day much of social behavior is due to trying to "keep up with Lizzie;" copying Roman behavior because visiting in Rome. Sabbath desecration, neglecting worship in home and church, loose social relations, patronizing the movies (even though some preachers do so), card-playing—(the kindergarten to gambling), and just "following the crowd" is helping to destroy religion and increasing crime.

### What is Man?

DR. CALVARY HEDGEROW.

The materialist answers the question by giving you a chemical analysis of man's body: "Sulphur—enough to rid a dog of fleas. Lime—enough to whitewash a chicken coop. Fat—enough for six bars of soap. Iron—enough for a six-penny nail. Phosphorus—enough for twenty boxes of matches. Sugar—enough for ten cups of coffee. Potassium—enough to explode a toy cannon." It is all very simple; total value, eighty-seven cents.

The Psalmist did not know anything about chemistry! if he had, he would have been equally perplexed. It was the greatness of the universe in contrast to the smallness of man which filled him with wonder. Who has not been fascinated by his words, which have sung their way down through the centuries? "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him?"

What would be his awe if he could view the heavens through a powerful telescope? On a clear night he never saw more than 6,000 stars. We may see 100,000,000. We talk today in terms of light years and light travels 186,000 miles per second. The Century of Progress was lighted by a ray from Arcturus. It was chosen because it is forty light years from the Earth and it had been forty years since the former World's Fair in Chicago. Forty light years equal 428,730,240,000,000 miles and Arcturus is one of the near stars. Some of the stars are thousands of light years from us. We are utterly lost in the mystery and greatness of the universe. Man is not as large when compared with the magnitude of the universe as a drop of water is when compared with the ocean. He is so small and insignificant! Well, might the Psalmist in awe have asked, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man that thou art mindful of

him? and the son of man, that thou visitest him."

The Psalmist partly answers his question in the asking of it for he recognizes that God is "mindful" of man and "visitest" him. Here is the key to the question "What is man?" He can entertain God! He is the spiritually perceiving one. He thinks of God. He measures the stars. He weighs his Earth. He thinks God's thoughts after him. He was made to "have dominion over" all things. He is the King of the Universe, crowned "with glory and honor." From the beginning he has borne the image and likeness of God. He can love, dream and with his imagination dwell in every planet. He carries within his heart a spiritual universe more mysterious than the physical universe without. It is herein that God has made him "but a little lower than the angels" and upon him set his "glory above" even the glory of the starry heavens.

"You are more than Earth  
Though you are such a dot;  
You can love and think  
And the Earth cannot."

### The Seventh Hour.

Dana Barron, deserted by a beautiful mother, who took with her his baby sister, started on a lonely journey to New York after the death of a devoted father who lived to see him grow into manhood, in quest of his mother and sister, a dying request made by his father. Enroute he met a college chum, a devout Christian, in the person of Bruce Carbury, who provided pleasant quarters for him and was on hands with Christian comfort in every time of need.

Dana finally met his mother, who scorned him, but became very chummy with his sister whom he had never seen before.

There are providential leadings all through the story, the salvation of his sister, and although his mother met a tragic death, she, too, found Christ, and the story ends as only a Christian story can. "The Seventh Hour" is a romance of inspiration and will delight any one who reads it.

"The Seventh Hour," by Grace Livingston Hill, price \$2. Order of Pentecostal Publishing Company, Louisville, Ky.

### 726 Red Letter Bibles

That we have bought at a great bargain and we want to turn them into cash at once. This Bible is neat in size, about 5x7x1 in. thick, has a splendid bold face, easy reading, pronouncing type, good paper, a beautiful flexible binding, with overlapping edges, stamped in gold on back and backbone. It has a large number of full-page illustrations, many of them in colors, a Presentation Page, a table for reading the Bible through in a year, 40 pages of splendid Bible helps, all the words of Christ printed in red. It has silk headbands and marker.

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(Continued from page 1)

no place in their theory of religion for the regenerating power of the Holy Spirit, nor for the sanctifying power of Jesus' blood. The teachings of Mrs. Eddy and Pastor Russell are not more dangerous, unscriptural and out of harmony with the teachings of the Scriptures and the stubborn facts of life, than the teachings of those men who strike at the very foundation of all Bible doctrine and the whole structure of our Christianity in their doctrine of the natural moral purity of the human race and therefore no need of the new birth or the divine cleansing; in fact, no need of a blood atonement.

It was, and is, because of this fallen and sinful state of the human race that the Atonement became a necessity. Had there been no sin there had been no need of a Savior. A fallen Adam entailed sin upon a fallen race. There has not been found in all the history of the world a nation, a tribe, a family, or an individual, except our Lord Jesus, who were in and of themselves holy. Wherever we find human beings, we find sinfulness, estrangement from God, and a natural strong current drifting man away into the far country from the divine Father's house. We find everywhere the human heart as Christ has described it, and a manifestation of that depraved heart as Paul has described it. John, the Beloved, under the inspiration of the Holy Spirit, is declaring the universal sinfulness of men when he says, "If we say we have no sin, we deceive ourselves and the truth is not in us." 1 John 1:8. John is not here describing the state of those who are saved and sanctified, who by the blood of Christ have been cleansed from all sin, but he is speaking of the universal sinfulness of men and their need of an atonement. Further on, he says, "If we say we have not sinned, we make God a liar and his word is not in us." 1 John 1:10. The whole tenor of the Scriptures unites in teaching this startling truth—that the human race is fallen, the human heart is naturally depraved and sinful. This fact is established by the unerring testimony of three witnesses—the Bible, the history of the race, and the facts in individual experience.

It is because of the fall and sinfulness of mankind that Christ was given. The sinfulness of man made the Atonement a necessity. A Redeemer must be found or man is lost

without hope; hence, the coming of our Lord Jesus into the world. The fall of man and his sinfulness did not shut him out from the compassionate love of the God who created him, hence, the Atonement. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The above facts explain at once the reasonableness of the key-note of the gospel of our Lord. "Except a man be born again, he cannot see the kingdom of God." John 3:3. It was to meet the fallen and sinful state of the race that our Lord "suffered without the gate that he might sanctify the people with his own blood." Sin had separated man from God, therefore, sin must be separated from man in order to restore him fully to God. The mission of Jesus Christ in the world is to buy back, redeem, and restore man to a state of obedience, fellowship, harmony and co-operation with God. Sin is not an essential part of man. God did not create man in a state of sin; man became sinful by disobedience, and his sins can be forgiven. The sinful taint and propensity, the carnal nature can be removed and man can be wholly sanctified, the divine image re-stamped upon him, and the man, the whole man, as God created him, can be left in his entirety. Nothing that God created in the make-up of man is taken out of him; or away from him, through the regenerating power and sanctifying grace of our Lord Jesus. Sin was introduced by the devil and our Lord Jesus Christ "was manifested to destroy the works of the devil," and he is abundantly able to save to the uttermost.

In the new birth, or regeneration, pardon is granted; the soul is restored to a justified state, and the guilt of its transgression is cleansed away. A new life principle is imparted, but the sinful propensities are not entirely destroyed; there is yet need of a further cleansing. The Apostle Paul, writing to the Corinthians, says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and division, are ye not carnal and walk as men?" 1 Cor. 3:1-3. These Corinthians had been pardoned and regenerated. Paul recognizes them as "brethren." He distinctly says they are "babes in Christ." Paul never could, and never would have recognized one as a "babe in Christ" who had not been born of the Spirit; such recognition would be impossible. The inspired apostle could make no such mistaken and loose statement. His teaching here is in harmony with the Scriptures and of Christian experience.

Christian people everywhere who know they have received the forgiveness of sin, can testify with the Apostle Paul, "I find then a law, that, when I would do good, evil is present with me. But I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin within my members." Rom. 8:21-23. We know that the old man, the carnal nature, does not delight in the law of God because the carnal mind (the old man) "is enmity against God; for it is not subject to the law of God neither indeed can be." "So then they that are in the flesh," that is, under the dominion of the old man, "cannot please God." Those who delight in the law of God after the inward man are those who "have put on the new man, which is renewed in knowledge after the image of him that created him." This inward man who delights in the law of the Lord is the new man introduced by the new birth, who finds himself beset with the inward law of sin which is in his members warring against this new inward man who delights in the law of the Lord. It is this inward law of sin warring

against the new man of salvation created by regenerating power that constitutes the old man who must be crucified and cast out. The crucifixion of this old man is that entire sanctification that purges and cleanses the heart and restores the soul to its moral state of purity.

It is the need of this divine cleansing that the inspired writer has in mind when he says, "Jesus suffered without the gate that he might sanctify the people with his own blood." His sufferings covered the whole sin problem, provided for the forgiveness of our transgressions, regeneration, the introduction of the new man which is created in Christ Jesus, and the crucifixion of the old man, the sinful, carnal nature, and the restoring of the soul to that holiness without which no man shall see the Lord. Repentance for sins committed and faith in Christ bring forgiveness and the regenerating power of the Holy Spirit. Consecration and trust in the blood of the everlasting covenant wherewith we are sanctified bring cleansing—purity of heart. Thus it is that sins forgiven, the old man, the carnal nature crucified and cast out, the new man lives in the peace and joy of full salvation under the reign of Christ with the indwelling, comforting and empowering of the Holy Ghost.

This is a great redemption, but Jesus is a great Savior. Man is a great sinner; his needs are great, but God has provided in Christ all that man needs and requires. Regeneration, or the impartation of the new life, is an act of the Holy Ghost. Sanctification, or the crucifixion of the old man, is an act of the Holy Ghost. Outside of the atonement made by our Lord Jesus on the cross, there is no hope, there is no help. But in Jesus and the Atonement which he has made, there is full redemption, restoration to communion, fellowship and co-operation with God and the blessed indwelling witness of the Holy Ghost. Repentance and faith are man's part; God forgives. Consecration and faith are the acts of the man; God sanctifies wholly. Sin is a fearful fact and is universal. Wherever man is found, sin exists, and the need of salvation exists, but Jesus Christ by the grace of God "hath tasted death for every man;" and Jesus who came to destroy the works of the devil is abundantly able to save us from all sin and present us to his Father "without spot or wrinkle." Keep in mind always the glorious fact that the blood of Jesus Christ, God's Son, cleanseth us from all sin.

### Workers Together--With God.

MRS. H. C. MORRISON.



It is wonderful to think of the amazing condescension of our Father that he not only stoops to identify himself with us frail mortals in the extension of his kingdom, but that he really longs for our co-operation and sympathy.

God created everything else before he brought forth his masterpiece—man. The inanimate objects, such as trees, rivers, mountains, valleys and plains were beautiful to look upon, but there was no response in them to the touch of their Divine Creator, so God created man that he might enter into the enjoyment of his creation, and that he might reciprocate the love that he had so freely bestowed upon him.

Man was a disappointment to his Maker, in that he forfeited the sweet communion that he first had, as they strolled through Edenic bowers, and the Lord came down at the close of day and fellowshiped with him. But God's great heart of love anticipated such an emergency and provided in the death of his Son a sacrifice that would atone for all of man's sin, actual and inbeing. Christ tasted death for every man, and all



who will may come to him and live.

But our Father not only made provision for our salvation, but he asks that we work with him to the saving of his prodigal world. He has no feet to go on errands of love and mercy, but the feet of his obedient children. He has no voice to speak the comforting word, save the voice of his redeemed sons and daughters. He has no hands to minister to the suffering, but the tender hands of those who give the cup of cold water, and calm the fevered brow. Oh, it is wonderful to be co-workers together with God, the Maker of the universe, the Saviour of men!

During a revival service a man prayed for the conversion of a neighbor, and said:

"O Lord, touch my neighbor with thy finger, with thy finger, Lord."

Just then an inner voice said:

"You are God's finger! Did you ever speak to your neighbor concerning his soul's salvation? You go and touch the man, and your prayer shall be heard!"

"There are many things," says one, "which God does in which we have no part. He paints the golden sunsets, keeps the stars in their orbits, sends rain and sunshine, scents the rose and lily with sweetness. But there are other great and beautiful things that he permits us to do as his co-workers. He gives us an opportunity through service to put the tints of immortal beauty on human souls."

Some of us think because we cannot do great things for our Lord we will not do the lesser things; but it takes the small and great to carry out the plans for God's lost humanity. The following simple illustration indicates how each little ministry is a part of the great whole, and that we cannot get along without having each one perform its task.

"I am going to paint the house," said a big can of paint, waiting, already mixed, in the work-room.

"No, I am going to paint it," the paint brush asserted, bristling with indignation.

"You are, are you!" sneered the ladder, lying against the wall. "How far would either of you go without me?"

Just then the painter, who overheard these self-confident remarks, ventured to put in a word.

"Perhaps I'd better take a holiday," said he quietly.

The most efficient of us cannot do Christian work without God. The right thing has never been done yet by going about it the wrong way.

One may be a can of paint, another the brush, another the ladder, but our service will be impossible and avail nothing unless we co-operate with the Painter—the Divine One—who makes all of our efforts a success.

"What if I do with ardor

What a thousand could, may be,

And leave undone forever

What was meant for only me?"

### A New Book.

The Revelation of Jesus Christ is the title of a book just published, by Rev. B. Franklin Atkinson, of Louisville, Ky. Brother Atkinson has been a member of the Louisville Conference for a number of years, a devout and fruitful minister. Many years ago he began studying the book of Revelation, and after years of study he determined to give his congregation the results of these studies in a series of 21 sermons covering his study of this prophetic book. The sermons, as he preached them, were taken down by a stenographer, then carefully arranged for the press.

Brother Atkinson does not undertake to explain many of the difficult passages in the book of Revelation, and avoids all fixing of dates. The preaching of these sermons had such a gracious effect upon his people that he determined to put them in print, with the hope they may be widely read and other

## WOULD YOU TOUCH ONE OR MORE LIVES WITH THE GOSPEL?

"In the morning sow thy seed, and in the evening withhold not thine hand."—Eccl. 11:6.

No greater joy or happiness can come to one than that which comes from the realization that through one's thoughtfulness, kindness or effort, one has been instrumental in the salvation, sanctification, or the restoration of some one from the life of sin back to God.

The opportunity is yours just now to make an effort to do this very thing. We want you to try it, pray over it, and and put forth your best efforts, with this one thing in mind—that of being of spiritual help to some with whom you come in contact.

We have had hundreds of letters from people all over this country, who have gotten great spiritual blessing from reading THE PENTECOSTAL HERALD and we are asking if you will not make it possible for its weekly visits to go into four or more new homes from now until January, 1940, on our special introductory offer of 25c each.

Won't you make a list of those to whom you think THE HERALD might be of some spiritual help, and then plan as to just how you can get the paper to them. First, by possibly using some of your tithe money to send it to them, or by making a freewill offering over and above your tithe; second, by speaking to some of them about taking the paper on this special offer, and third, by talking the matter over with some one who has the means, about sending it to a certain number of people, telling them what you hope to accomplish.

It is so often the case that an opportunity to do some good never presents itself but once. For this reason, we urge you not to pass this opportunity by, but to act upon it NOW

If you could be in our office and read some of the thousands of letters that come to us as to what THE HERALD has meant to them, we believe you would consider this a real opportunity, and don't hesitate to send the paper to someone, thinking they will not read it, as you will be surprised to know in how few instances the paper is not read. At least, your effort for good will have been made.

May we not hear from you at once.

preachers may gather some material by reading the volume. The sermons are interspersed with striking illustrations, interesting incidents and direct appeal to the unsaved to repent and seek the Lord. The reader will understand how the preaching of the earnest messages contained in this book would stir a congregation and bring the unsaved face to face with the tremendous responsibility of living in rebellion against God, and the importance of true repentance and saving faith in Christ. The book is attractively bound, contains 212 pages, in excellent, clear type, and is easy reading. The price is \$1.00. May be had of The Pentecostal Publishing Co., Louisville, Ky.

H. C. MORRISON.

(Continued from page 4)

cannot exhaust love. We can pursue other objects, all of which may be perfectly legitimate, but sooner or later they are taken from us; but here is a love into which we can go to the deepest depths, the highest heights, the broadest breadths and the longest lengths and yet fail completely to exhaust its power. His love is an ocean into which you and I may cast ourselves without the fear of striking some reef, or being wrecked upon some treacherous shoal. In Jesus Christ we find the endless, inexhaustible love that the soul craves.

"O Love, that will not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

Rev. G. W. Ridout arrived in New York from South America June 27. He will be

available for camp meetings and evangelistic work all summer. Address him, care PENTECOSTAL HERALD, or at his home address, 162 Yale Road, Audubon, New Jersey.

### Notice!

Dr. J. C. McPheeters, our honored and beloved contributor of THE HERALD, sails June 20, for a tour of Europe, on the invitation of Bishop Arthur J. Moore. Dr. McPheeters will send letters of travel to THE HERALD which will be most interesting and informing. May I suggest that our readers get busy and send in as many subscribers as possible on the 25-cent offer, that they may have the benefit of these splendid articles from Dr. McPheeters. Dr. McPheeters has promised us a letter while on board ship, which will be the beginning of his illuminating and interesting letters. Let's hear from our readers right away, with at least four subscribers on our remarkably low offer of 25 cents for THE HERALD until January 1, 1940.

MRS. H. C. MORRISON.

### Some Women I Have Known.

is the title of a remarkable old book written as only its author, Rev. John B. Culpepper, can write. Some one has said this book will make many a preacher recall his first circuit with its light and shade, its joys and sorrows, its successes and failures. However, you do not have to be a preacher to enjoy it, as it is one of the most grasping, interesting books of the kind we have ever read. When the remainder of this edition is sold the book will be out of print and will not be reprinted. Now is the time to get a copy.

"Some Women I Have Known," by Rev. John B. Culpepper. Price \$1. Order of Pentecostal Pub. Co., Louisville.



## OUR BOYS AND GIRLS

### THE UPPER ROOM.

Luciana Rutzelman.

It was in an upper room in the little mission on Seventh Street. A score of human derelicts were slouched in their chairs or were lying on benches resting, resting from what? They were resting from wandering aimlessly over the country roads or city streets. Now, it was the Sabbath day and they took refuge in the upper room.

In the room below services were being held. People, black and white, were crowded in the long, narrow room to worship God. There were people with scanty clothes, tattered and not as clean as they might have been. There were people, young and old, who sang "Rock of Ages, Cleft For Me." Yes, cleft for the poorest in the room. "Let Me Hide Myself in Thee." Even the ones with black faces could "Hide in Thee." One old, gray-haired colored man sat in the rear of the long room, singing lustily, with beaming face as if he had, indeed, found that precious hiding place. Occasionally, you could hear him say, "Bless the Lord; bless his holy name." The song continued reverently as if the singers meant it.

"Simply to the Cross I Cling." What more can anyone do? All the riches in the world cannot give that peace and satisfaction that one can receive by simply clinging to the cross of Jesus. A tear glistened in the eyes of the old colored brother and, as one looked at him, tattered though his garments were, you felt that he was rich indeed, for, had he not the Cross to look to, to cling to, as well as a more prosperous one?

The music ceased. Now the quartet of consecrated young people from a nearby college sang, "Does Jesus Care?" As they sang they watched their audience. "Oh, Yes He Cares, I Know He Cares," they sang. Care-worn faces brightened and a fervent "Amen" was heard here and there. Yes, he does care for those in lowly circumstances. He loves and cares for you of high or low estate. How glad we are that he is no respecter of persons, and his love does not depend on what we do or do not possess. As the song continued, joy filled many a heart as the listeners heard the song, Joy filled the hearts of the singers, too, so hearts were lightened that day in the humble little room because of a song.

After singing, the quartet went to the upper room. What a hopeless scene greeted their eyes. Could one ray of hope enter the hearts or intellects of human wrecks before them? They sang softly, "How Can a Boy Be Forgetful of Mother?" At first, the singers could detect no response. Then, one by one, the shifting, sagging figures looked in the direction of the singers. One or more sat up, listening, perhaps musing,—"Mother? Yes, I had a mother, sweet and good as the best. Mother, yes, but I broke her heart." What memories stirred in the breast of more than one wayward son!

A man, young in years, but age-old in experience, looked thoughtful. A mere boy he was. He hadn't any necktie on and his shirt was open at the throat. His shoulders sagged almost as much as those of the old man, about eighty who was sitting beside him. He was badly in need of a haircut. He, too, had that hopeless look on his face that could be seen on all the others. The word "Mother" caught his ear and he began to think. "I wonder if she is still looking for her boy." A dreamy look came into his eyes. "She was always so good to me, so sweet to everyone. Her eyes always seemed to light up so when she was pleased, but now, the light probably has gone out for I have caused her so much worry and trouble." He dropped his head and covered his face with his hands as if to

blot out the painful memory. "But that quarrel that day with Dad sent me on my way. What a way! He objected to my being out all night, so I just decided I would run away from it all. Oh, if I hadn't been so headstrong! I know now Dad was right. I knew it before I had been away a week but I was ashamed to go back. If I only had. I wonder if I had, if—" The song continued, "Mother still loves her wandering boy," and the singers looked with compassion on the bowed head of the shabby boy. "I'm sure my mother's love would never change, and I guess Dad cared, too. That's why he wanted me to go straight. I wish I could go back. I wonder if it is too late?" The train of thought started in the boy's mind kept on. Then the sinners sang, "Go Back to the Mother Who Waits for You Still." The boy suddenly sat up straight, "Why not? I believe I will—go—back—home." Home, what a wonderful place, why hadn't he thought of it before? Looking toward the singers he had a new look in his face, a look of determination and they knew happiness would come to one home. Yes, he meant to go back. In the quiet of the upper room he decided, then and there, to go home.

Nearby, an old man, sin-worn and weary, with straggling white hair, wiped a tear as once again he thought of the home he had left so many years ago. He thought of the mother, whom he knew must be lying in the little churchyard back home. She had been such a beautiful Christian. She loved her God and was faithful to the church. He could hear her sing now as he thought of those days when he was a wee lad and sat by her side in that little white church at the edge of the woods. How beautifully she sang, "What a Friend We Have in Jesus." He could never forget that song. How sweet she looked to his adoring eyes, yet he had gone away and he knew he had broken her heart. He began by taking little things; then one day the theft was not so small and he had to leave town and was afraid to go back. Now, it didn't matter, mother would not be there.

The singers were singing a song he had heard before, when as an older lad, he sat by his mother in the little white church. "Just As I Am, Without One Plea." He thought of the night he almost gave his heart to God. Now, he wished he had, but it seemed something held him back. By this time he was beginning to run around with some bad companions and he was afraid they would laugh at him. What a different life he might have lived if he hadn't been afraid. It was too late to think or that now. A wasted life, all these years wasted as he shuffled along the weary miles. A young man was now pleading, "No matter how you have sinned, God loves you. He is able to save you if you only come to him." "Just as I am and waiting not, to rid my soul of one dark blot." Won't you come and give God what is left of your life? Come just as you are. The old sinner longed to come to him. He was so tired and lonely. He was so weary and worn with life and he longed for peace, rest and hope beyond. As the quartet sang softly, "Just As I Am, Thou Wilt Receive," the old man tottered up the aisle and in that upper room he found that, sinful though he was, God would receive, and he found the peace and hope for which he so much longed. A new light came to his dim, old eyes. "If I had only found the way years ago," he murmured. "I have wasted all my life but I'm glad for pardon, now." In that bare, upper room, down on Seventh Street, God, in a marvelous way, was in the midst, and the consecrated young people from a nearby college were happy to be of service to him.

Do you have an upper room, a place where you can go and find peace when troubled, joy when sad and hope to

go on, no matter how dark the future looks to you? One can live closer if you meet him there, as did the disciples of old.

As you tarry in the upper room you may find an answer to all your problems. There, you can search your heart and see "if there be any wicked way in you." You may lift in prayer others to the throne of grace. You may find new hope as the world-worn young man did. There, in the upper room, you may find peace and joy as did the old, weary, tattered, wayworn traveller. Let us tarry in the upper room until we find what our hearts need. It is there that we may meet him.

Dear Aunt Bettie: The stamps that you sent me were very picturesque. My sincere thanks to you for them. They will make quite an increase in my collection. I enjoy spending some of the enormous time which I have here, at the hospital, on my stamps. Too much reading becomes tiresome, and it is good to have a hobby which isn't tiring to the eyes. The Lord is a wonderful companion, and I can truly appreciate his presence, after being in the hospital for so long a time. My lung has showed remarkable improvement, and I trust that it will be his will for me to have a complete recovery.

I thank you for your prayers. I have prayed much and others have remembered me in theirs too. I have much to be thankful for. My fellow roommate has also found the Lord.

I made a wonderful friend by writing Mr. Emerson, Elkhart, Ind. His letter appeared on your page some time ago. I enjoy reading the letters on your page, and would like to get letters and write some of those fine people. I am a fellow in my early twenties, but would like to hear from people of other ages also.

Dorrance Dean,  
State Sanatorium, Howell, Mich.

Dear Aunt Bettie: Will you let another North Carolina girl join your happy band of boys and girls? I am a girl twenty years of age. My birthday is April 17. I have brown hair and brown eyes, am five feet, three inches tall, and weigh 125 pounds. I am a Christian and a member of the Free Will Baptist Church. I love everybody, but I love the Lord best of all. I like to do missionary work. I would like to hear from all the boys and girls, as I am anxious to have lots of pen-pals. I will answer all letters received, so come on, boys and girls, and write to me. Carrie Turner,  
General Delivery, Goldsboro, N. C.

Dear Aunt Bettie: Would you please let a girl from Pennsylvania join your happy band of boys and girls? I am ten years old. My birthday is June 7. I have brown eyes and long, dark brown hair, which mother braids. I weigh 71 pounds and am four feet, five and a half inches tall. Have I a twin? Mother and Dad are Christians, and I am too. I go to Sunday school and church every Sunday. My teacher is Miss Helen Crosby. Our pastor is Rev. S. D. Tarbell. I go to the M. E. Church. I would like to hear from any one who would write. This is my first letter so I would like to see it in print. Dorothy May Armstrong,  
Jackson Center, Pa.

Dear Aunt Bettie: I have been reading page ten and meaning to write ever since we started to get The Herald, almost a year ago. A subscription was given to us as a gift from an evangelist for being the largest family at church on family night. There are only six of us, but the larger family just didn't turn out that night. My birthday is August 7. I am twenty-three years old and have been a Christian since I was fourteen. I want to hear from Christian boys and girls everywhere. I'll answer your letters, so let them come thick and fast to Marian L. Johns,  
Cherry Tree, Pa.

Dear Aunt Bettie: Will you let a girl from Kentucky join your happy band of boys and girls? I am a Christian and belong to the M. E. Church. Rev. W. E. Harrison is our

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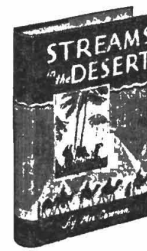
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pastor. We all like him very much. This is my first letter, I hope to see it in print. I am sixteen years old and my birthday is April 1. I go to Bedford high school. I am in the tenth grade. I have brown hair, blue eyes, and fair complexion. Mother takes The Herald and I enjoy reading it. I live on the farm and there are nine children in our family. I am third in line. We often have good times together. I would like to hear from some of the cousins in other states.

Virgie Mae Rogers,  
Rt. 1, Milton, Ky.

Dear Aunt Bettie: I have never seen a letter from Henderson, so I thought I would write. I am ten years old, brown eyes, brown hair, and I am fifty-five and one-half inches tall. Do I have a twin? I go to the M. E. Church. Our preacher was Rev. J. R. Marrs, who recently died. As this is my first letter I would like to see it in print. My middle name begins with a C and ends with N, and has seven letters in it. I should like to hear from any of the cousins and will try and answer every one I receive. So let the letters fly to June C. Browne,  
Henderson, Ky.

Dear Aunt Bettie: I hope you and Dr. Morrison are all right. I am a little boy twelve years old and in the seventh grade. I go to Sunday school. My Sunday school teacher is Mrs. James Williams. I got a Bible for Christmas and am reading a lot in it. I read the Children's Page in The Herald, and like it very much. My grandpa has been sick. I live with him and my grandmother. Father has been dead four years. I have three brothers and one sister. I say my prayers at night and return thanks at the table. Grandmother and Grandfather are saved and belong to the church. As this is my first letter I would like to see it in print.

Earl C. Harmon,  
Rt. 2, Ewing, Ky.

The Lord lift up his countenance upon thee and give thee peace. Numbers 6:26.

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## FALLEN ASLEEP

HOWARD.

Charles Carpenter Howard was born at Vacaville, Calif., Nov. 15, 1867, and passed away at Los Angeles, Calif., March 29, 1939. He went with his parents to the State of Washington in 1886 where he lived till 1922 when he returned to California. In 1895 he united with the M. E. Church, South. In 1903 he was united in marriage to Miss Ione Brannan; to this union were born six children, Cecil Charley, Archie A., Roscoe G., Bernice Jane, Spokane Arthur, Violet, all of whom survive him; one brother, T. H. Howard, of Bloomington, Calif., and two sisters, Zelia and Rhoda, are left to mourn his departure, besides many cousins.

We shall meet, but we shall miss him, There will be one vacant chair; But in Heaven we hope to meet him, Where no farewell tears are shed.  
His Sister.

"Seed Thoughts For Sowers," by Rev. A. MacFadyen, is a series of more than 100 original Bible studies. In my judgment this type of publication will prove most helpful to the young minister, or the busy layman who has opportunity to conduct prayer meeting, or to the Epworth Leaguer who desires to weave something different into his Sunday evening lesson. These studies are both original and scriptural. It is a handy pamphlet to have around to fill a great need.—Chas. Wm. Grant.

"Seed Thoughts for Sowers," by Rev. A. MacFadyen. Price 35c. Order of Pentecostal Publishing Co., Louisville, Ky.

## THE DANGER OF MAN'S IDOLATRY.

Rev. E. Hampton Barnett.

Thou shalt have no other gods before me." Exodus 20:3.

Human life has not been so constructed as to find complete satisfaction within. There is a lack in the human longing that cannot be supplied by man himself, nor anything that is mortal. The jeweled cities of the great, the symphonies of the universe, art, sculpture, drama, literature, wealth, power, fame, earthly pleasures, with all the temporal desires of man leave him still seeking for something within his heart that calls for a desire to worship God.

Ancient people sought to satisfy this human longing by making for themselves gods which they desired to go before them into their activities of life. To the Greeks the Oracles, to the Egyptians the Osiris, to the Romans the flaming power, enthroned in mundane things. Today, many seek solace and comfort in witchcraft, palm readers, fortunetellers, soothsayers, the "spirits," and their own conceit and arrogance. These satisfy for the moment; but this satisfaction is only to the ignorant. No man or woman of good intelligence would long seek out a fortuneteller and stick out of unholy hands for a reading. His handwriting is already on the wall of his own limitations, and he can read out of his own heart the deception which he is practicing upon himself.

The witch-doctor, the faith-healer, the snake-worshippers, are still among us. They infest the mountain areas of our land. They play with their own ignorance upon the strings of others' instruments. This common practice of the worship of idolatry among us is often overlooked, while

we search for gods that are not so well enthroned among our people.

There is some significance why God gave the First Commandment to man concerning his worship. God knows the spiritual quest of the souls of man. He knows how they search for him. In his early dealings with the human family he gave them this warning, and made it a commandment: "No other gods" should sit on the throne of man's desires.

### Some Modern Gods.

There is a deep-seated arrogance in man that makes him believe that he of all beings is supreme among his fellowmen. This crops out his desire to rule others according to his preconceived notions of life. No one is quite so smart as the man who has a good case of personal arrogance. He takes himself by his bootlegs, and lifts himself high above his fellows. This would not be quite so bad, if he did not try to make his fellows believe that his self-exalted position was real. He is simply worshipping at the shrine of his own arrogance.

Drunkenness is one of our modern gods to which man turns for solace and drunken comfort. When things are not going as he likes, he feels if he could get drunk enough he would get out of his trouble. But he awakens to find himself the same old drunken sot, except he has made himself more shameful. This is his god. He "cries out loud" for his god. When he gets it, then he becomes a worshipper of some fantastic ghost of a man which he thinks himself to be. He may think himself rich, powerful, handsome, well-liked, a great fighter, or a man greatly admired by women. But ah! How deluded he becomes when he gets sober, and finds his eyes black, his best friend killed, and his little gods all flown from him.

Swearing is another common god of our modern generation. People who are wicked turn loose oaths as though they were daring their gods. They curse and swear, and appear to themselves that they have thus become dominating masters of their fates. Have you ever heard them say: "When I swear, I feel better!" This is their way of worship. Worship makes one feel better before his god.

One may become so entangled with the worship of his little gods that he is perfectly satisfied with that matter of worship. The god of Osiris was perfectly satisfying to the ancient Egyptians. This particular god of antiquity had his abode in the dumb ox. The ancient Egyptians took good care of the ox, for in him they found their god. When the god-possessed ox died they believed the god of Osiris simply transported itself into another ox. So there were all the little gods they needed, so long as they had plenty of oxen.

Jesus told us about a man who had purchased a yoke of oxen, and was worshipping at their shrine. But that man was no worse than the farmer who must take Sunday to salt his cattle, or look over his sheep, or show some other spiritually lazy neighbor his fattening hogs, or take his prize rooster to an all-day fight. These are forms of worship our modern men have taken unto themselves. They ardently worship them. They fall before them. They do not want to be disturbed while they are in the process of worship.

Gambling is another form of modern worship. The little god of gamb-

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ling will get you, if you don't watch out! What a universal desire among us today to get something for nothing. The man who takes the Jack Pot on the poker table is just as guilty of worshipping at the shrine of idolatry, as the man who takes his 44 Colt and holds another man up and takes the money which he would use for bread for his wife and children. We are becoming a nation of gambling worshippers.

### Give Christ An Opportunity.

Christ is not having a fair chance in our modern life. So few are really worshipping him. If he had an opportunity we would soon be brought to prosperity and happiness with peace and joy unspeakable, and full of glory. We need to take care that we give our best intelligence to searching for God who can do for us great good. None of the gods mentioned can do any one good, but the God who gives life, who gave his Son for our redemption, can save us. Will we worship him, or return to our dumb gods, worn with age, and attractive only to spiritual morons?

### TRUTH.

Wm. B. Williams.

"Pilate saith unto him, what is truth?" (John 18:38).

"Jesus saith unto them I am the way, the truth, and the life, no man cometh unto the Father but by me." (John 14:6).

This is one English word that is probably used more generally than any other; especially is it used in various forms of education. The definition of history is said to be a true story of the past; in chemistry one finds out about the ninety-two various elements and what effect certain compounds will have upon plants, animals, and men. In psychology one finds out all he can about the human mind and body; in physics one studies about nature; in geography he studies about the earth and its inhabitants. In all these studies a desire for the truth is sought. At one time man said the earth was flat and rested on a huge elephant; but today the civilized man knows that the earth is just one of the millions, or billions, of bodies of the universe. The more man finds out about life and nature the greater become the mysteries of the universe to him.

Happy is that man who is anchored in Jesus while he seeks to find out more about God's creations, for he is the One, and the only One who can guide man safely. Paul said, "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." It is no great

mystery to hear of one shooting himself, or cutting his throat who developed his mind at the expense of his spirit, for any person who does such an act is not well balanced; this is especially true with the person who once had the light of Christ and later rejected that light, which in becoming darkness, became a great darkness. (Rom. 1:21). I remember a few years ago about a young man who, after finishing in a University, went around for about two years lecturing on the fourth dimension; he did not think it was such a mystery, and tried to get others to see as he did, but to him it really was a mystery. In a short time after those lectures he was in a grocery store running an adding machine. He was asked why he worked there. He answered by saying, "I am trying to forget some things I have thought so much about." Yes, he no doubt, had to dispose of such dominant thought of that mystery, or it would have disposed of him as a normal individual.

There are three ways in which we must be true to be what God would have us to be. First, be true to God; second, be true to self; third, be true to others. "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." Psalm 51:6. "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart." Proverbs 3:3.

Diogenes, being presented at a feast with a large goblet of wine, threw it on the ground. When blamed for wasting so much good liquor, he said: "Had I drunk it, there would have been double waste. I as well as the wine would have been lost."—Rev. J. L. Hurlburt, D. D.

The Lord is high unto all them that call upon him, to all that call upon him in truth. Psalm 145:18.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson IV.—July 23, 1939. ....  
Subject.—Asa: A Life of Trust. 2 Chronicles 14:2-12.

Golden Text.—Help us, O Lord our God; for we rest on thee. 2 Chronicles 14:11.

Practical Truth.—When people are obedient to God they are in a condition to trust him.

Time.—Asa ruled about 917-876 B. C.

Places.—Jerusalem, and the land of Judah.

Introduction.—After the kingdom was divided there was war with North Israel during part of the reign of Rehoboam, and also during the short reign of his son, Abijah or Abijam. Abijah inflicted upon Israel such a crushing defeat that when young Asa came to the throne there was peace for a long time. Early in his reign Asa showed himself zealous for the Lord and energetic in his rule. He took away heathen altars and idols and strengthened the fortifications of the cities of Judah. He built fortified cities and trained and equipped a large army. Yet he did not trust in those things alone, but trusted in the God whom he served. This is evident from his prayer when he went out in battle against the Ethiopians. In spite of some failures in the latter part of his life, Asa was one of the best of the kings of Judah, and was the father of another good king, Jehoshaphat. These two kings constituted exactly half of the really good kings in the entire history of the southern kingdom. The other two were Hezekiah and Josiah. Asa's trust in the Lord suggests the lesson topic, "How to Trust in God." It is well for us to consider this important subject.

### A Firm Confidence in God.

Before one can trust in God there must be a firm confidence in him. Not only must we believe that he is, but that he is a rewarder of those who diligently seek him. We must believe that he knows about us and that he is interested in us. Unless he knows and cares and is able to help us and, under certain conditions, is disposed to do so, trust in him would be useless. Once in 1934, when Arthur Brisbane was writing a syndicated column for the newspapers, he considered the question, "What does God think of us?" His answer was, "He thinks as little about us as an intelligent man thinks of ants fighting each other in a garden path." Anyone with such a conception of God could never trust him with a trust that would mean anything in daily living. If God never pays any serious attention to men, there is no reason why we should give him any place in our lives. But the Bible from first to last gives us to understand that God does care, and that he cares so much that he even sent his Son into the world to die for our sins. Christ said not to be anxious about food and drink and raiment, "for your heavenly Father knoweth that ye have need of all these things." Do we really believe this? If we do, the first condition of trust is met.

### A Complete Committal to God.

Another prerequisite to trust is a complete committal of ourselves to God. We cannot trust him with a

trust that is real and satisfying if we hold anything in reserve. There is implied in such a committal a willingness to obey him in all things. It may not always be plain to us just what the will of God for us is, but there must be a disposition to do his will when it is made known. We cannot give God our Sundays and reserve the other days for ourselves; we cannot give him a little of our money and reserve our children for ourselves; we cannot give him a little service and declare that we will use the rest of our time and strength as we please. That is, we cannot and at the same time live a life of trust. God wants us entire—a living sacrifice—and he wants to have control of everything that pertains to our lives.

We must have confidence enough in God to believe that he will do right by us, and that he will not take advantage of a complete consecration to require of us arbitrary and unnecessary things. If a child were to come to a mother expressing a desire to spend the day in doing just whatever she wished, we are sure that a loving mother would not take advantage of the child and load on it all the hard and disagreeable tasks possible. Rather, she would show her appreciation of the child's attitude by giving it as good a time as possible. Let us have an equal confidence in God and show our confidence by making the full committal he desires.

### A Resting Upon God.

When there is no antagonism on our part to the will of God, but when we sincerely desire to make his will our will, then we have a right to trust him. Then our attitude of soul might be expressed thus: "Lord, I have given myself to thee and I belong to thee. I shall do thy will as I understand it with every power of my being. And now I accept the promises thou hast given of eternal life here and hereafter and of thy Fatherly care. I make these promises mine. I rest upon them. I trust thee implicitly to fulfill them in my behalf. I will not murmur nor complain because of thy dealings with me, but in life and in death I will rest upon thee; and I shall be satisfied in the assurance that thy will concerning me is being fulfilled." Such a rest of soul upon God is the secret of the most satisfying life that man can know.

### Explanatory Notes.

Verse 2. did . . . good and right.—Asa was the first king of Judah who tried sincerely to please God, and hence his goodness is worthy of special note. But the influences which thus molded his character are not known. 3. Brake down the images.—Idolatry had been introduced under Solomon and had increased and flourished during the seventeen-year reign of Rehoboam. See 1 Kings 14:22-24. Hence the need of this reformation was great. The groves—"The Asherim," or wooden symbols, probably of the goddess Asherah. Some think these symbols were a survival of tree worship.

4. To do the law.—This implies the existence of written laws of God and of some knowledge of them on the part of the people. 5. The high places.—These were literally high

places on hills and mountains leveled off to provide space for the offering of sacrifices and for other rites. The high places that have been discovered and identified are mostly in Edom, where a large amount of stone-cutting was done in producing them. The images—"The sun-images" R. V. The exact nature of these is unknown.

6. Built fenced cities.—Asa took advantage of the prevailing peace to build fortified cities. 7. The land is yet before us.—"The land is still at our disposal." (Waterman). The people of Judah, rather than enemies, possessed it, and they could make more sure that it would be kept at their disposal by building defenses. The punctuation of this verse in the Revised Version is much to be preferred. "The land is yet before us, because we have sought the Lord our God," etc. So they built.—Very likely a part of this building consisted in the restoration of some of the fortified cities which Shishak had taken and dismantled during his invasion in the days of Rehoboam.

8. Targets.—These were large shields. Drew bows.—The Benjamites were more lightly armed than the men of Judah. Long before this their favorite weapons were bows and slings. See 1 Chron. 12:2. Two hundred and fourscore thousand.—This number seems extremely large for the tribe of Benjamin, which had been very small. But perhaps their numbers had been increasing rapidly in recent years. The large number of men mentioned in this verse, both for Judah and Benjamin, are the number of able-bodied men in these respective tribes subject to call for military service. They did not constitute a standing army.

9. Zerah.—This man has not been identified in Egyptian history. A thousand thousand.—A million men; but the expression probably signifies a very great number—a host too great to number. Mareshah.—A city of Judah, probably near the western border. 11. It is nothing with thee.—"There is none besides thee." R. V. We rest on thee.—This is the essence of trust. They relied on the Lord with confidence that he would deliver, and he did.

### PERSONALS.

Shelbyville, Ind., camp closed Sunday night. Six thousand people attended and many souls were saved and sanctified. Rev. John A. Williamson did the preaching. He will serve this camp again next year. Prof. Bernard Barnard, of Nashville, Tenn., will lead the singing. This camp is interdenominational in its activities, but is sponsored by the Calvary Baptist Church.—Clarence M. Hager, pastor.

Rev. J. J. Taubler, of Brookfield, O., is available for revival services. Brother Taubler filled my pulpit in February while I was in Florida, and did a fine piece of work, as a result of his work, a number of people came into the church after my return north. My people hold him in high regard, and any pastor who wants an evangelist who will really back the pastor, and direct the loyalty of people to him, while maintaining a standard of full salvation, will appreciate the type of service rendered by Brother Taubler.—P. H. Wood.



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After two years as pastor of the Fort Wayne, Ind., Gospel Temple, and nearly four years as pastor of the Wesley Gospel Tabernacle, I have again been led to return to the evangelistic field. This work is dear to my heart. As Conference Evangelist of the West Wisconsin Conference of the M. E. Church, so many years, I "went everywhere" preaching the word. We are at West Salem, Ohio, holding a camp meeting in our tent. The old-time fire is falling and quite a number have already been saved. Pray for us.—DeWitt Johnston.

A beautiful tract of land has been acquired by the Association on Route 102, 7 miles southeast of Toledo. A fine tabernacle, a beautiful grove of trees, a tract of 27 acres, a splendid artesian well, and a convenient location make this a choice place for a Holiness camp ground. The camp is carried on through the freewill offerings of those who attend. A cordial invitation is extended to all who seek a place of physical rest and spiritual inspiration. There is no charge for admission, or camping facilities, and a few rooms will be available to those who send in reservations early. The meeting from July 2 to 16 will have as workers, Rev. James Miller, of Indianapolis, Ind., a devout Bible student and a strong preacher, and Rev. Paul H. Wood, who will assist with the preaching and have charge of the music. Brother Wood is one of the few who are flying with the gospel. He has received wide publicity because of his activities as pilot-preacher. A capable pianist has been secured for the campaign. For further information write Mr. Charles L. Cuslee, Pres., Woodville Rd., Camp Meeting Assn., Box 112, Millbury, Ohio.

What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Mark 11:24



## FUTURE PUNISHMENT.

Rev. Carl D. Mitchell.

In the gospel of St. Luke, 16:23, we find a statement from God's word worth our serious consideration. "In hell he lifted up his eyes, being in torments and seeth." These words came from the teachings of Jesus. He is describing the place of future punishment. Some would have us believe that this is only a parable, but Jesus said, "There was a certain rich man—he died, and was buried, and in hell he lifted up his eyes, being in torment, and seeth." Some say, "This is only figurative language." If this is only figurative language, I wonder what is the true picture. Jesus never over-estimates. Some people do not believe in future punishment. A doctrine of "No Hellism" is only an opium for sinners. Such books on "No hellism" published today are only the Devil's joke books, a destruction of Bible truth.

There will be a torment of fire in hell. Jesus said, "He, the rich man, was tormented in a flame." I do not believe in disembodied spirits in eternity. We shall have bodies in heaven and hell. Jesus said, "There shall be weeping and gnashing of teeth." This describes physical suffering. This rich man cried in hell. Such an earnest prayer without weeping. Such a long prayer meeting but no singing. Unsaved friends, you may not pray now but in hell there will be praying, but no answer. Do your praying now, prepare to meet God now, and escape this place. "Today is the day of salvation."

The rich man in hell cried, "Father Abraham." This gives evidence that he was acquainted with the Jewish religion. No doubt he attended church, supported the church, and even prayed, and still he was not right in heart. I believe that hell will be inhabited by many members of churches. It is one thing to be a member of different denominations, and another thing to be a member of the church triumphant. This man in hell was reminded of his opportunities in his life time. Abraham answered, "Son, remember." My unsaved friends, you may not take advantage of invitations to come to Christ and to his churches now, but in hell you will remember that Christian friends invited you to become a Christian. You will remember the preacher that tried to win you for Christ, through the preaching of his Word.

The rich man in hell saw the influence of his mis-spent life. He said, "Send Lazarus to tell my five brothers not to come to this place of torment." When you reject Christ, you are influencing others to go there also. Now this man in hell realizes the value of preaching of Bible truth. Today, many do not appreciate a minister that preaches the Bible truth, but this man in hell weeps for Lazarus to go and testify to these five brothers not to come to this place of torment. He was anxious for them to hear the truth.

The rich man in hell said, "If one went unto them from the dead, they will repent." If a grave should burst open and out come a skeleton from the dead, if this one from the dead came to you, my unsaved friends, and should speak to you of the torments of hell you would repent of your sins and live for righteousness. This

is the meaning of this statement. Abraham answered, "No, if they would not listen to Moses and the prophets neither will they listen otherwise to the voice of the dead." It is a great value to you and your community to have a minister that preaches true Bible repentance; the kind that makes a person have sorrow for their sins, giving them up, making confessions and becoming a soul winner for kingdom building. That is the only kind that is acceptable before God.

Why did the rich man go to hell? Just because he was rich? No. Just because he had a mansion? No. Just because he refused to feed Lazarus? No. He went to hell because he would not repent of his sins. To prove this statement, he said, "If one went from the dead, my brothers will repent." There is no other way of repentance. Come face to face with God with your sins. Let Christ forgive you. Straighten up past life with your fellowman. Walk daily for Christ, and be a soul winner. Let your influence count for righteousness now. When you leave this world leave a life to bless humanity.

In hell you may lift up your eyes in torments and see these things. "It is not God's will that any should perish, but that all men come to repentance." "Except ye repent ye shall all likewise perish." "Repent ye, therefore, and be converted, that your sins may be blotted out."

## THE HERALD HELPS TO WIN SOULS IN HOLLYWOOD.

By Evangelist Harry Black.

Can any good thing come out of Hollywood. Yes, when a revival breaks out and readers of The Pentecostal Herald write their children to attend.

It was in the month of April, this year, the writer was engaged as the evangelist to assist in a revival in the West Hollywood Methodist Church of which Rev. Bergen Birdsall is pastor. Crowds were coming; souls were seeking and there was a "shout in the camp." One night a young lady, dressed up in Hollywood style, came to the services and sat in a rear seat. She paid close attention to the message and then told us at the door that her mother in the middle west had written her twice urging her to attend this revival. She also confessed, shamefacedly, that she had only been to church two or three times in the ten years she had lived in Hollywood. The next night she was back again but a few seats closer to the pulpit. That night God came in power; there was a good response to the altar call and among the seekers was this young society debutante of Hollywood. We held on in prayer for her until near midnight when she finally showed signs of God's pardoning grace, but we were not satisfied and neither was she. Reluctantly we let her return home to her husband and small children. She returned the next night with a radiant face and told how she prayed until two o'clock that morning, when the glory of God broke in on her soul and she knew she was wonderfully saved.

Immediately she gave up her cigarettes and broke with the world. She wrote a letter to the president of her Bridge Club that she had found Christ and was quitting card-playing for good. The president wrote a rather

sarcastic letter, telling her she would give her three weeks to be back. This young lady is more determined than ever to keep true to God. She now teaches a Sunday school class and looks like a saint with all the Hollywood "make-up" absent from her face and her countenance fairly beams with the glory of God. She was an immediate seeker for the blessing of holiness and, having obtained it, is all the more determined to live for Christ in the midst of Hollywood's wicked and godless atmosphere.

When I asked how her mother knew about our West Hollywood revival date she said "Mother wrote that she saw your slate, Brother Black, in The Pentecostal Herald and that you were to be here at this time and begged me in two different letters to come and hear you."

What is the great lesson for us in this story? Subscribe for The Pentecostal Herald, then get all the new subscribers you can; the greater the circulation, the more people will be blessed and enlightened by its contents. Yes, and like this girl's mother, keep yourself posted on the various holiness revival campaigns and camps throughout the country which are listed weekly in its columns and write your friends and loved ones to attend. Then, why not put them on the mailing list for a year and let them profit by The Pentecostal Herald's weekly visits. The articles and sermons that appear in its columns weekly will help all the more to bring to Christ those for whom you are burdened.

## "WHEN I AM DEAD."

When I am dead  
Will friends look long upon my face,  
Then pallid, still and cold in death,  
And speak of honest worth and faith.  
With saddened words, and bated breath?  
Oh Lord, My God,  
While yet alive  
For future praise I daily strive:  
But, will it have the power to start  
The life-blood in a throbbless heart?

When I am dead,  
Will those with whom I long have toiled  
Through burdened years, and restless days,  
Stand round an upturn'd mound of earth,  
And speak their hearts in tones of praise?  
O Lord, my God! this need I crave,  
Fair words above my silent grave,  
But will they rouse the nerveless ear,  
That listen'd once, for words of cheer.

When I am dead,  
Will those I've led in wisdom's path,  
And taught to seek for truth divine—  
though  
Often faulty was the hand—  
My life and work in love enshrine?  
O Lord, my God!  
For this, I pray  
To be a light along the way;  
But what a strength twould be to know  
This grateful love before I go.

When I am dead,  
Will simple songs I've tried to sing,  
Without a thought of gold or fame  
Awake to life responsive chords

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And gain for me "beloved" name?

O Lord, my God!  
My modest rhyme,  
Perchance the world could know  
sometime.

When I am dead,  
If I the silence of the tomb  
Could break, I would not think to stay  
The eager hand or loosen'd tongue;  
But sadly I to all would say:

"Beloved, flowers now you cast,  
No fragrance lend, to hours past;  
Belated word of love and tears,  
Will never ease the broken years."



## EVANGELISTS' SLATES.

**ALBRIGHT, TILLIE McNUTT**  
(New Philadelphia, Ohio)

**ARMSTRONG, O. I.**  
(Lock Box 181, Houghton, N. Y.)

**BECK BROTHERS**  
1870 So. 3rd St., Louisville, Ky.)  
W. Frankfort, Ill., July 18-August 10.  
Beverly, Ohio, Aug. 13-Sept. 1.  
Louisville, Ky., Sept. 10-Oct. 10.

**BLACK, HARRY**  
(511 Coleman Ave., Los Angeles, Calif.)  
Revivalist Camp (Cincinnati) May 29-June 4.  
Indianapolis, Ind., July 6-16.  
Indianapolis, Ind., July 18-30.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Cohoes, N. Y., July 16-30.  
Floville, Ga., August 10-20.  
Gaines, Mich., August 25-Sept. 4.  
University Park, Iowa, Sept. 17-24.

**BUDMAN, ALMA L.**  
(201 N. Market, Muncy, Pa.)  
Bentleyville, Pa., July 6-16.  
Hughesville, Pa., July 17-23.

**BUSH, RAYMOND**  
(Missionary Evangelist, P. O. Box 26, Sebring, Ohio.)

**CALLIS, O. H.**  
(805 Lexington Ave., Wilmore, Ky.)  
Bonifay, Fla., July 6-16.  
Hartselle, Ala., July 20-30.  
Sioux City, Iowa, August 3-13.  
Clarksville, Md., August 17-27.  
Westport, Ky., Sept. 3-17.  
Edwardsville, Ill., Sept. 27-Oct. 1.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Open—July 2-16.  
Pensacola, Fla., July 16-30.

**CARTEK, JORDAN W.**  
(Wilmore, Ky.)

**CHURCH, JOHN R.**  
(Rt. 4, Winston-Salem, N. C.)  
Bentleyville, Pa., July 6-16.  
Wilmore, Ky., July 20-30.  
Eaton Rapids, Mich., August 2-6.  
Mt. Vernon, Ohio, August 10-20.  
Delanco, N. J., Aug. 21-Sept. 4.

**CLARK, SCOTT T.**  
(19 E. Rio Grande St., Colorado Springs, Colo.)

**OLEVINGER, FRED AND DAUGHTER, NAOMI RUTH**  
(Sims, Indiana)

**COBB, DEE W.**  
(Preacher, Song Evangelist, Y. P. Worker, Box 42, Wilmore, Ky.)  
Bonifay, Fla., July 6-16.  
Thomaston, Ala., July 10-30.  
Mansfield, Ohio, July 31-August 13.

**COOK, JAMES AND LOUISE**  
(Singers and Musicians, 1212 Highland St., Benton, Ill.)  
Goreville, Ill., July 2-16.  
Crest Springs, Ill., July 17-30.

**COUCHENOUR, H. M.**  
(145 Canton Ave., Washington, Pa.)  
Bentleyville, Pa., July 6-16.  
Woodfield, Ohio, July 7-30.

**CROUSE, J. BYRON**  
(Wilmore, Ky.)  
Detroit, Mich., July 9-16.  
Jerusalem, Ohio, July 16-28.  
Denton, Md., July 28-Aug. 3.  
Conneautville, Pa. August 13-14.  
Delanco, N. J., Aug. 25-Sept. 4.

**DENTON, JOE**  
(219 W. North St., Medina, Ohio)  
Harker's Island, N. C., July 10-30.  
Alum Bank, Pa., August 2-13.  
Snover, Mich., August 23-Sept. 3.

**DEWEERD, JAMES A.**  
(Gaston, Indiana)  
Ogilville, Ind., July 5-16.  
Sebring, Ohio, July 21-30.  
Camp Union, Ohio, July 31-Aug. 6.

**DONOVAN, JACK**  
(1259 So. First St., Frankfort, Ind.)  
Jackson, Mich., July 12-23.  
Letts, Ind., July 27-Aug. 6.  
Wood River, Mo., August 10-25.  
Sioux City, Iowa, Aug. 27-Sept. 10.

**DUNAWAY, C. M.**  
(1011 Pope St., Columbia, S. C.)  
Ringgold, Ga., July 16-30.  
New Albany, Ind., August 3-13.  
Harrisburg, Ark., August 13-27.

**DUNKIN, W. B.**  
(1853 Hemlock St., Louisville, Ky.)

**FAGAN, HARRY AND CLEONA**  
(Singers, Pianist and Children's Workers, Shelby, Ohio.)  
Open dates.

**FERGUSON, DWIGHT H.**  
(401 N. M. St., Tacoma, Wash.)  
Canby, Oregon, July 9-23.  
Ferndale, Wash., July 20-30.  
Orchards, Wash., August 10-20.  
Glasgow, Ky., August 24-Sept. 3.

**FOSSIT, D. W. AND WIFE.**  
(1009 E. Kentucky St., Louisville, Ky.)

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Corbin, Ky., July 6-16.  
Farmersburg, Ind., July 20-30.  
New Albany, Ind., August 3-13.  
Kearney, Neb., August 17-27.  
Plainview, Tex., Aug. 29-Sept. 10.

**GIBSON, JAMES**  
(Main Ave., Cold Spring, Ky.)

**HAMES, J. M.**  
(Greer, S. C.)  
Open date—July 3-16.  
Franklin, Pa., July 17-30.  
Bloomington, Ill., August 17-27.

**GROCE, J. W.**  
(Box 1383, High Point, N. C.)  
Southmont, N. C., July 9-August 3.  
Mockville, N. C., August 20-Sept. 3.  
Randelman, N. C., September 3-13.  
Lexington, N. C., September 17-30.

**HANDY, HERBER A.**  
(118 Newton Ave., S. W., Canton, Ohio)  
Hemp, N. C., July 10-Aug. 6.

**HAWKES, GEORGE R.**  
(Evangelistic Singer, Cornelius, N. C.)

**HOBBS, E. O.**  
(Westfield, Ill.)

**HODGIN, G. ARNOLD**  
(Asbury College, Wilmore, Ky.)  
Muncie, Ind., July 11-25.  
W. Mansfield, Ohio, July 23-Aug. 3.  
Conneautville, Pa., August 4-13.  
Frankfort, Ind., August 10-20.  
Danascus, Ohio, August 22-26.  
Athens, Pa., Aug. 27-Sept. 10.

**HORTON, NEAL**  
(The Mountaineer Evangelist, Rineyville, Kentucky)

**HOWARD, FIELDING T.**  
(Salvisa, Ky.)  
Hebron, Ky., July 4-16.  
Midway, Ky., July 24-Aug. 6.

**HOWELL, ROBT. A.**  
(661 2nd Ave., Gallipolis, Ohio)

**HUTCHERSON, CY**  
(Glasgow, Ky.)  
Kirkmansville, Ky., July 16-30.  
Cub Run, Ky., July 31-Aug. 13.  
Glasgow, Ky., August 18-27.  
Robards, Ky., August 28-Sept. 24.

**INSKO, IVAN A.**  
(Fisherville, Ky.)

**JACKSON, REV. and MRS. VIEHE**  
(Preacher, Children's Workers, and Special Singers, Sparks Hill, Ill.)  
Brownfield, Ill., July 3-16.  
Joppa, Ill., July 17-30.  
Dahlgren, Ill., July 31-August 13.

**JAMES, MR. and MRS. RUSSEL**  
(Lucerne Mines, Pa.)

**JENKINS, ROSCOE**  
(Carrollton, Ky.)

**JENSEN, HAROLD W.**  
(Box 123, Wilmore, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
Moreland, Okla., July 14-24.  
Bozette City, Mich., July 27-Aug. 6.  
Owosso, Mich., August 7-13.  
Wichita, Kan., August 17-27.

**JONES, CARROLL**  
(116 1/2 E. Indiana St., Rushville, Ind.)  
Darlington, Fla., July 23-Aug. 6.

**JOPPIE, A. S.**  
(830 So. Park, Owosso, Mich.)  
Mt. Pleasant, Mich., July 5-16.  
Staunton, Va., August 17-27.

**KELLER, J. ORVAN**  
(Beloit, Kan.)  
Minneapolis, Kan., July 16-30.  
Klamath Falls, Ore., August 20-Sept. 3.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)

**KUTCH SISTERS**  
(Singers and Playing Evangelists, 797 Lehman St., Lebanon, Pa.)  
Huntingdon, Pa., June 23-July 2.

**LEWIS, M. V.**  
(517 N. Lexington Ave., Wilmore, Ky.)  
Hartselle, Ala., July 20-30.

**LINCICOME, F.**  
(Gary, Indiana)  
Zanesville, O., July 3-16.  
McKeesport, Pa., July 20-30.  
Eckerty, Ind., August 3-13.  
Normal, Ill., August 17-27.  
Morgantown, W. Va., Aug. 28-Sept. 10.

**LYNN, C. H. JACK**  
(P. O. Box 443, Springfield, Mo.)

**LONG, J. O.**  
(Telford, Pa.)

**LYON, REV. AND MRS. OSCAR B.**  
(New Albany, Ind.)

**McAFEE, H. H. and WIFE.**  
(Box 534, Lakeland, Florida)

**MASON, D. H.**  
(Albion, Ill.)

**MILLER, JAMES**  
(958 W. Bellevue Pl., Indianapolis, Ind.)  
Lexington, Ky., July 2-16.  
Ft. Wayne, Ind., July 20-30.  
Mendon, Ohio, July 30-August 13.  
Grand Gorge, N. Y., August 17-27.  
Portsmouth, N. H., Aug. 28-Sept. 10.

**MILBY, E. CLAY**  
(Bentonville, Ark.)  
Ironton, Ohio, July 3-19.  
Wilmore, Ky., July 20-30.  
Toronto, Ohio, August 3-13.  
Monrovia, Md., August 17-27.

**MULLET, WALTER L.**  
(1804 Beall Ave., Wooster, Ohio)  
Bentleyville, Pa., July 6-16.  
Eaton Rapids, Mich., July 27-Aug. 6.  
Mt. Vernon, Ohio, August 10-20.

**NICHOLS, SYLAS H.**  
(Plymouth, Iowa)

**OVERLEY, E. R.**  
(1970 Deer Park Ave., Louisville, Ky.)  
Ironton, Ohio, July 23.  
Moovers, N. Y., July 29-Aug. 13.  
Moscow, Ohio, August 7-31.

**OWEN, JOSEPH**  
(Boaz, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)  
Ninety-Six, S. C., July 20-30.

**PAPPAS, PAUL JOHN**  
(314 Disston St., Tarpon Springs, Fla.)  
Stapleton, Ga., July 10-30.

**PAUL, JOHN**  
(University Park, Iowa)

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Salvisa, Ky., July 4-16.  
Waynesboro, Miss., July 21-30.  
Port Crane, N. A., August 3-13.  
Monrovia, Md., August 17-27.

**QUINN, IMOGENE**  
(909 N. Tuxedo, Indianapolis, Ind.)

**RAPP, KENNETH A.**  
(1229 8th St., Nevada, Iowa)

**REES, PAUL S.**  
(16127 Birwood, Detroit, Mich.)  
(Rt. 1, Box 89, Mound, Minn.)

**RICE, E. O.**  
(2020 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. H.**  
(309 N. Lexington Ave., Wilmore, Ky.)  
Piqua, Ky., July 3-16.  
Kirksey, Ky., July 16-30.  
Flemingsburg, Ky., August 3-13.  
Winslow, Ind., August 14-28.

**RIDOUT, G. W.**  
(162 Yale Road, Audubon, N. J.)  
\*Open dates for camp and evangelistic meetings.

**ROBERTS, PAUL T.**  
(Wilmore, Ky.)

**ROBERTS, T. P.**  
(Wilmore, Ky.)  
Carlisle, Ky., July 10-23.

**ROBIE VICTORY MEETINGS.**  
(L. C. Robie, Sky-Park, Union Springs, N. Y.)

**SCHELL, J. L.**  
(Song Evangelist, 404 E. Horton St., Bluffton, Indiana)  
Sebring, Ohio, July 21-30.  
Aurora, N. Y., August 4-13.  
Greer, S. C., August 22-Sept. 3.

**SHANK, MR. and MRS. R. A.**  
(P. O. Box 225, Lima, Ohio)

**STUCKY, N. O.**  
(151 S. Prospect St., Bowling Green, Ohio)  
Reading, Pa., July 21-30.

**TARPLEY, J. W.**  
(1471 Lakewood Ave., S. E., Atlanta, Ga.)

**TERRY, THOS. L.**  
(Stanford, Ky.)  
Woodburn, Ind., July 2-16.  
Monroe, Ind., July 23-Aug. 6.  
Alleeton, Ky., August 10-20.

**THOMAS, JOHN**  
(Wilmore, Ky.)

**TURNER, O. C.**  
(Song Evangelist and Soloist, Wilmore, Ky.)  
Moovers, N. Y., July 29-August 13.  
Grand Rapids, Mich., August 17-27.

**VAN HOUGHTON, E.**  
(Wilmore, Ky.)  
So. Webster, Ohio, July 10-23.  
Polsgrove, Ky., August 1-13.  
Haviland, Kan., Aug. 22-Sept. 3.  
Winston-Salem, N. C., Sept. 6-17.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Open dates in July  
Open dates in August

**WILSON, D. E.**  
(38 Frederick St., Binghamton, N. Y.)  
Lake Pleasant, Mich., July 14-23.  
Ludlow Falls, Ohio, August 3-13.  
Houghton, N. Y., August 17-27.

**WISEMAN, PETER**  
(Asbury College, Wilmore, Ky.)  
Des Moines, Iowa, July 7-16.  
Long Island, N. Y., July 28-Aug. 6.  
Bonnie, Ill., August 18-27.

## Camp Meeting Calendar.

**ALABAMA.**  
Hartselle, Ala., July 20-30. Workers: Rev. O. H. Callis, and Rev. and Mrs. M. V. Lewis. Write Mrs. G. W. Puckett, Sec., Moulton, Ala.

**CALIFORNIA.**  
PACIFIC PALISADES GROUP CENTER, Los Angeles, Calif. Summer Season—1939.  
July 17-21—Missionary Alliance.  
July 22-24—Evangelical Conf.  
July 24-30—Japanese Free Methodist.  
August 4-13—A. P. S. Reunion.  
August 28-Sept. 4—Church of God.  
Mount Shasta, Calif., July 23-August 6. Workers: Rev. Cornelius Haggard and a number of missionaries. Write Mrs. Olive M. Birch, Box 147, Mt. Shasta, Calif.

**COLORADO.**  
Denver, Colo., August 3-13. Workers: Raymond Bowser, Glenn Griffith, Pasadena College Quartet, Mrs. Florence Davis, Rev. Hertenstein. Write H. B. Johnson, Sec., 441 Elati St., Denver, Colo.

**FLORIDA.**  
Bonifay, Fla., July 6-16. Workers: Rev.

O. H. Callis, Rev. Joseph Owen, Rev. D. W. Cobb, Mrs. H. T. Grayson, Write A. H. Vanlandingham, Greenwood, Fla.

**GEORGIA.**  
Floville, Ga., August 10-20. Workers: H. C. Morrison, J. L. Brasher, Leonard Cochran, Homer Jenkins, H. W. Pittman, Pres., Stillmore, Ga.

**IOWA.**  
Keokuk, Iowa, August 10-20. Workers: Rev. and Mrs. Theo. Ludwig, Mr. and Mrs. Kennet Ashby, Edith Hunteringer. Write Mrs. F. A. Ollar, Sec., 1027 Times St., Keokuk, Iowa.

Des Moines, Iowa, July 7-16. Workers: Rev. Peter Wiseman and number of visiting preachers. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.

Houghton, Iowa, August 17-27. Workers: Rev. David Wilson, Rev. Jos. H. Smith, Prof. O. G. Wilson, Rev. Howard Sweeten, Rev. C. I. Armstrong, Miss Marion Whitney, Dicks Sisters, Rev. Anderson, Mrs. Ruth Armstrong, Dan Krekman. Write Rev. C. I. Armstrong, Houghton, N. Y.

Knoxville, Iowa, August 10-20. Workers: Bishop R. L. Willer, J. W. Payne, H. W. Landis, Hartman Landis. Write Mrs. Mary Wenger, Knoxville, Iowa.  
Tabor, Iowa, August 3-13. Workers: W. P. Brown, L. B. Reese, Mr. and Mrs. Ray Snow, Mabel Casler, Brother and Sister P. D. Klehn. Write George Robbina, Tabor, Iowa.

**ILLINOIS.**  
Eldorado, Ill., Aug. 3-13. Workers: Frank B. Arthur, W. C. Fowler, N. B. Vandall and wife. Write Jas. S. Dever, Christopher, Ill.

Bonnie, Ill., August 17-27. Workers: Dr. Peter Wiseman, Rev. Lon Woodcum, Edwards Quartet. Write W. T. Lawson, Benton, Ill.

Manville, Ill., July 4-26. Workers: Dr. T. W. Willingham, H. W. Morrow, The Adopted Sisters of Wilkinsburg, Pa. Write Wilder Hoobler, Manville, Ill.  
Normal, Ill., August 17-27. Workers: Rev. Mrs. Della B. Stretch, Rev. F. L. come, Rev. J. M. Hames, Mr. and Mrs. Brance Edwards, Mrs. Jas. Whitman. Write Mrs. Bortha C. Ashbrook, Sec., 31 West Allen St., Springfield, Ill.

Tilden, Ill., July 13-23. Workers: Rev. N. B. Wire, Rev. Frank B. Arthur, Rev. N. B. Vandall. Write Ardell Rees, Tilden, Illinois.

Kampsville, Ill., August 17-27. Workers: Rev. Howard W. errett, Bate Sisters. Write Mrs. J. P. Suhling, Sec., Kampsville, Ill.

**INDIANA.**  
Columbus, Ind., July 6-16. Workers: Rev. Garnet Jewell, Rev. George H. Bates Sisters. Write Mart Walker, Nashville, Ind., R.R. 4.

Indianapolis, Ind., July 6-16. Workers: Rev. Harry Black. Other preachers of Holiness and Missionaries will assist. The Girls' Trio from the Kansas City Bible School will furnish special music. Write W. H. Graef, Sec., 101 Alton Ave., Indianapolis, Ind.

New Albany, Ind., July 13-30. Workers: Rev. Lawrence Wade and wife, Carl Gebhart. Write R. C. Lang, 610 W. Main, New Albany, Ind.

Silver Heights Camp Meeting, New Albany, Ind., August 3-13. Workers: Rev. C. M. Duwayny, Gaddis-Moser Party. Write A. A. Stoue, Sec., 2431 Wallace St., Louisville, Ky.

Canaan, Ind., July 23-August 7. Workers: Rev. Roy Hill and daughter Violet, Mrs. Roy Hill, Miss Edith Salles, Mrs. Adelle Eades. Write Mr. and Mrs. Wesley Bliton, Canaan, Ind.

Letts, Ind., July 27-Aug. 6. Workers: Rev. Jack Donovan, Rev. Mose Jenkins, Mr. Douglas Slack and Wanda Fay Lovell. Write Mrs. J. E. Carder, Sec., Letts, Ind.

Monroe, Ind., July 28-Aug. 6. Workers: Rev. T. L. Terry, Mr. and Mrs. Milton Connett. Write Mrs. Menno Roth, Monroe, Ind.

Fairmount, Ind., August 19-27. Workers: Rev. E. L. Henderson, Rev. E. R. Nicholson, Rev. and Mrs. Burle Crowe, Mrs. Russell Klinger, Rev. Carl Beavers, Rev. H. T. Hawkins. For rooms write Miss Olive Thomas, Fairmount, Ind., R. F. D. For other information write Rev. L. L. Glover, Plymouth, Ind., Rt. 1.

**KANSAS.**  
Wichita, Kan., Aug. 17-27. Workers: Rev. C. W. Ruth, Rev. Fred W. Sugfield, Rev. Andrew Johnson, Rev. B. D. Sutton and wife, Mrs. S. C. Winey. Write Rev. Jesse Ober, Sec., Clearwater, Kan.

Stafford, Kan., July 21-31. Workers: Rev. and Mrs. D. E. Patrone, Mrs. David Halling, Miss Kathryn Fankhouser. Write Rev. Susie A. Shrauner, 208 South Keystone, Stafford, Kan.

**KENTUCKY.**  
Central Holiness Camp Meeting, Wilmore, Ky., July 20-30. Workers: Dr. H. C. Morrison, Rev. Joseph Owen, Rev. John C. Miley and wife, Rev. Philip Finerman, Miss Virginia Birch. Write Central Holiness Camp Meeting Association, Wilmore, Ky.

Corbin, Ky., July 6-16. Workers: Gaddis-Moser Evangelistic Party and Rev. Warner P. Davis. Write S. M. Scaif, Sec., Corbin, Ky.

**LOUISIANA.**  
Winnfield, La., July 13-23. Workers: Rev. C. B. Fugitt, Rev. Ward B. Chandler, Write Rev. J. E. Gaar, Weasaco, Tex.

**MARYLAND.**  
Monrovia, Md., August 17-27. Workers: Rev. J. R. Parker, Rev. O. H. Callis, Rev. Mrs. E. C. Miley. Write Milton W. Burdette, Sec., Monrovia, Md.

Denton, Md., July 28-Aug. 6. Workers: Rev. C. H. Babcock, D. E. Snow, Rev. Byron Crouse, Edward Marshall, Rev. H. D. Dukes, Crisfield, Maryland. Write Mt. Top Camp Meeting, Mt. Lake Park, Md., July 30-August 13. Workers: Dr. O. M. Williams and Party, Dr. and Mrs. E. Williams, Prof. Roy MacMurry, Prof. Waring Swartz, Rev. M. W. Cant, and Dr. F. N. Lynch. Write Mrs. Frances L. Miller, Mt. Lake Park, Md.



MASSACHUSETTS.

Douglas, Mass., July 21-31. Workers: Dr. Orval Nease, Rev. Paul Solomon, Rev. Arthur Gould, Rev. John Riley, Prof. Edith Cove, Robt. Clougher, Pres. Write L. P. Mingleford, 144 Ohio Ave., Providence, R. I.

North Dartmouth, Mass., July 14-23. Workers: Rev. A. B. Carey, Rev. Stella C. Crooks, Mrs. Esther Williamson, C. Ross Emrick, Rev. Tom M. Brown, Write Miss Annie M. Cunningham, Sec., 88 Liberty St., New Bedford, Mass.

MICHIGAN.

Hopkins, Mich., August 17-27. Workers: Rev. C. B. Fugett, Rev. Z. T. Johnson, O. C. Turner, Jean Pound, Edith Prosser, Write Rev. Arthur Buege, Pres., Lawrence, Mich.

Flint, Mich., August 4-13. Workers: Rev. H. C. Morrison, Rev. Paul S. Rees, Rev. Harry B. Jessop, Mrs. Ariel Hodgson, Mrs. Betty Hodgson, Hilman Barnard, Mrs. Misselen Blakely, Write Rev. J. H. James, Sec., 19231 Hawthorne Ave., Detroit, Mich.

Lake Pleasant, Mich., July 14-23. Workers: Rev. D. E. Wilson, Write Bell M. Waters, Sec., Lum, Mich.

Eaton Rapids, Mich., July 27-August 6. Workers: Rev. John R. Church, Rev. William Kirby, Rev. Harry E. Jessop, Miss Janie Bradford, Miss Leah Brown, Rev. Walter L. Mullett, Miss Esther Prosser, Write Rev. Ray V. Birdsall, Sec., 1011 Dakin St., Lansing, Mich.

MISSISSIPPI.

Waynesboro, Miss., July 21-30. Workers: Rev. J. R. Parker, Miss Ruth James, Write J. H. Mauldin, Waynesboro, Miss.

MISSOURI.

Kansas City, Mo., July 20-30. Workers: Rev. L. Kimbrough, C. C. Cowen, C. C. Hadda, A. C. Watkins, Paul Heironimus and wife, Mrs. Benj. Brockman, Mrs. Chas. C. Magie, Write W. L. Armstrong, Box 22, Ft. Scott, Kansas.

NEBRASKA.

Kearney, Neb., August 17-27. Workers: The Gaddis-Moser Party, Write B. J. Patterson, Kearney, Neb.

South Sioux City, Neb., August 3-13. Workers: Dr. O. H. Callis, Dr. John H. Hall, Mr. and Mrs. K. L. Finley, Write Rev. John P. Hantla, 312 So. Wall St., Sioux City, Neb.

NEW JERSEY.

Groveville, N. J., (Near Trenton, N. J.) July 13-23. Workers: Rev. Jesse W. Peterson, Rev. W. W. Black, Mrs. Allen Ort, Write Rev. Marion Whitney, Rev. Frank Dennard, Write Rev. J. Edgar Martin, Sec., Lennox Park, Trainer, Pa.

Aura, N. J., August 4-13. Workers: Rev. John Owen, Rev. J. L. Schell, Write Miss Edith A. Dukes, Pres., O. J. Fletcher, Groves, Delanco, N. J., Aug. 25-Sept. 4. Workers: Rev. John Church, Rev. Geran Roberts, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Marjorie Orlip, Write Rev. S. Sheldon, Pres., Collingswood, N. J.

NEW YORK.

Freeport, L. I., N. Y., July 26-Aug. 6. Workers: Rev. Peter Wiseman, D. D., Rev. Glen Gould, Rev. B. Martin, H. Wilford Orlip, Prof. Robert L. Simpson, Mrs. Evelyn Duryea Martin, Rev. John A. Duryea, Pres. Write Rev. Raymond Vuescher, 39 Prospect Ave., Patchogue, L. I., N. Y.

Chicoes, N. Y., July 16-30. Workers: Rev. J. L. Brasher, Rev. Lloyd Nixon, Rev. L. W. Orlip, Mr. and Mrs. It. A. Shank, Write Mrs. Ethel Bogal, Sec., 1667 Becker St., Schenectady, N. Y.

Richmond, N. Y., August 17-27. Workers: Rev. C. I. Mathis, Rev. C. E. Zike, Miss Gale Bradford, Miss Pearl Humphrey, Mrs. Vera Davis, Write Mrs. Leulia Hunt Johnson, Sec., Richmond, N. Y.

Port Crane, N. Y., August 3-13. Workers: Rev. J. R. Parker, Rev. Roscoe Jenkins, Write Rev. Robert Dyer, Halstead, Pa.

Grand Gorge, N. Y., August 17-27. Workers: Rev. James Miller, Rev. and Mrs. Harry Fagan, Write Mrs. O. E. Whipple, Prattsville, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., July 30-Aug. 6. Workers: C. H. Babcock, David Butcher, Write Morcellus Dellinger, Camp Free, Connelly Springs, N. C.

OHIO.

Mendon, Ohio, July 30-August 13. Workers: James Miller, Jess Whitecotton, Rev. Burl Crowe and wife, Write Mrs. Ida Hamilton, Rt. 1, Mendon, Ohio, Cor. Sec. Mt. Vernon, Ohio (Camp Sycamore) Aug. 10-20. Workers: Rev. John R. Church, Rev. William Kirby, Rev. D. Shelby Cornett, Rev. W. L. Mullett, Miss Janie Crawford, Miss Eva Clausen, Miss Virginia Ford, Rev. F. A. Shiltz, Rev. H. A. Gntler and wife, Write Rev. B. H. Shiltz, Sec., Box 132, Republic, Ohio.

Sebring, Ohio, July 21-30. Workers: Don R. Woodrum, James A. DeWeerd, W. McLaughlin, R. L. Bush, J. L. Schell, Mrs. Edna Springer, Miss Myrtle Urdin, Mrs. Marybelle Graham, Mrs. Lois Cope, Write Rev. R. L. Bush, Box 26, Sebring, Ohio.

Columbus, Ohio, July 20-30. Workers: Rev. Bona Fleming, Rev. C. B. Cox, Rev. Halder Lillenas and Misses Mary and Joy Latham, Rev. O. A. Gibson, Write Rev. W. R. Giller, 2976 Cleveland Ave., Columbus, Ohio.

Findlay, Ohio, August 3-13. Workers: Mr. and Mrs. Fleming, Rev. J. M. Hames, Mr. and Mrs. Ira L. Wood, Mrs. Robb French, Write Edgar C. Thomas, Sec., Alvada, Ohio.

Ironton, Ohio, July 2-23. Workers: Rev. R. Overley, Prof. B. Clay Milby and wife, Rev. G. E. Fisher, Tony Malancon, Write Rev. G. E. Fisher, 2932 S. Main St., Ironton, Ohio.

Woodsfield, Ohio, July 16-30. Workers: Rev. H. M. Couchenour, Rev. and Mrs. J. Bryon Crouse, Write Mrs. Edith Sumption, Jerusalem, Ohio.

Mansfield, Ohio, July 30-Aug. 13. Workers: Rev. and Mrs. Harold Dutt, Rev. Dee W. Cobb, Write Mrs. E. A. Adams, Sec., Rt. 2, Shelby, Ohio.

Mt. Lookout, Ohio, July 27-Aug. 6. Workers: Rev. A. J. Berry, Rev. R. A. Shank and wife, Phoebe Pierce, Write Fred Conrad, New Hampshire, Ohio.

Toronto, Ohio (Hollow Rock Camp), August 3-13. Workers: Dr. C. W. Butler, Dr. Warren C. McIntire, Rev. H. M. Couchenour, Prof. and Mrs. C. Clay Milby, Miss Sylvia Pipkin, Mrs. Edith McKay Smith, Write Mr. W. W. Sloan, Sec., East Liverpool, Ohio.

Stoutsville, Ohio, July 25-August 6. Write Rev. H. O. Davis, Jacksonville, O.

York Center, Ohio, July 23-August 6. Workers: Rev. Arnold Hodgen and wife, Rev. James DeWeerd, Willibee Sisters, Write Rev. James Strawser, Sec., 212 N. Burgess Ave., Columbus, Ohio.

Zanesville, Ohio, July 2-16. Workers: Rev. F. Lincome, Write Mrs. Helen Schreiber, Sec., Zanesville, Ohio.

Portage, Ohio, August 17-27. Workers: Rev. W. C. McIntire, Rev. N. E. Johnson, Rev. and Mrs. Ira L. Wood, Mrs. N. E. Johnson, Write Rev. R. C. Fraker, Landsey, O., or Rev. T. J. Yoder, Jerry City, O.

Circleville, Ohio, August 16-27. Workers: Rev. T. M. Anderson, Rev. Paul Rees, Rev. R. G. Flexon, Rev. Charles L. Slater, Rev. Edna Leonard, Write Camp Secretary, Rev. D. A. Kenton, 481 N. High St., Chillicothe, Ohio.

West Union, Ohio, July 23-August 6. Workers: J. H. Lewis, H. J. Halderman, Edna Erle Brothers, Ruth Hamilton and Elmira McNeill, Write S. A. Steele, Pres., West Union, Ohio.

OREGON.

Portland, Ore., July 6-16. Workers: Rev. Z. T. Johnson, Rev. G. Brindale, Mr. Roger Taylor, Mrs. Phillip S. Clapp, Miss Rose Alice Hanson, Write Rev. A. Clark Smith, 5728 S. E. 91 Ave., Portland, Oregon.

PENNSYLVANIA.

Belsano, Pa., July 6-16. Workers: Rev. C. E. Zike, Cox-Rushing Evangelistic Party, Write S. Ward Adams, Sec., Belsano, Pa.

Hughesville, Pa., July 13-23. Workers: Rev. Wm. Kirby, Rev. Roy P. Adams, Mr. and Mrs. Earl M. Smith, Miss Alma L. Budman, Write Rev. S. P. Ercord, Hughesville, Pa.

Kittanning, Pa., August 3-13. Workers: Rev. Harry Black, Long Quartet, Rev. L. T. Wells, Write Rev. Arthur Sellers, 110 5th St., West Alleghippa, Pa.

Reading, Pa., July 21-31. Workers: Edison Habegger, N. O. Stucky, Misses Ester and Estella Hancock, Write M. L. Dries, 115 Park Road, Wyomissing, Pa.

Bentleyville, Pa., July 6-16. Workers: Rev. H. C. Morrison, Rev. John Church, Rev. Warren McIntire, Rev. W. L. Mullett, Miss Janie Bradford, Miss Alma L. Budman, Rev. H. M. Couchenour, 145 Canton Ave., Washington, Pa.

Clinton, Pa., July 28-Aug. 6. Workers: T. M. Anderson, Mason Love, Chas. Slater, Ethel McCullough, Marge Hart, Write L. W. King, 3020 Sacramento St., Pittsburgh, Pennsylvania.

Conneautville, Pa., August 4-13. Workers: Rev. B. W. Black, D. D., Rev. G. A. Hodgkin, D. D., J. Byron Crouse, Write K. M. Blakesler, Rt. 3, North East, Pa.

Franklin, Pa., June 16-30. Workers: Rev. J. M. Hames, Rev. Charles C. Monrer, The Singing Brands, Write Rev. Clair Day, Franklin, Pa., Rt. 4.

RHODE ISLAND.

Portsmouth, R. I., July 28-August 6. Workers: Rev. C. B. Fugett, Rev. C. R. Burrick, Rev. C. W. Winslow, Mrs. Robert Oldrid, Write Otto Petersen, V-Pres., 88 Main St., Lonsdale, R. I.

SOUTH CAROLINA.

Epworth, S. C., July 20-30. Workers: Dr. John Owen, Rev. and Mrs. W. R. Carter, Write Rev. C. O. Dorn, Leesville, S. C.

SOUTH DAKOTA.

St. Lawrence, S. D., July 6-16. Workers: Rev. and Mrs. Rufus Risdorff, Write Mrs. H. McCaughy, Sec., St. Lawrence, S. D.

TENNESSEE.

Louisville, Tenn., August 23-Sept. 3. Workers: Rev. W. R. Carter and wife, Write Mrs. Walter D. Fouché, Sec., Louisville, Tenn.

TEXAS.

Scottsville, Tex., July 27-August 7. Workers: Dr. R. T. Williams, Rev. Lawson Brown, Write Mrs. O. C. Hope, Treas., Scottsville, Tex.

Hallsville, Tex., (Noonday Camp), Aug. 9-26. Workers: Rev. B. G. Carnes, Rev. F. H. Pearson, and others, Write R. F. Dickard, Sec., Hallsville, Tex.

Peniel, Tex., July 27-Aug. 6. Workers: C. C. Burton, Milby Twins, Miss Vida C. C. Burton, Write Mrs. Vida C. C. Burton, Peniel, Tex.

Atlanta, Tex., August 10-20. Workers: Dr. John Paul and Miss Ella Ruth, Write Mary E. Perdue, Sec., Atlanta, Tex.

VIRGINIA.

Penhook, Va., July 22-Aug. 1. Workers: Rev. W. B. Cranford, Rev. Jordan W. Carter, Rev. and Mrs. R. P. Brooks, Rev. and Mrs. W. J. Craddock, Rev. J. T. M. Banks, Rev. and Mrs. L. G. Tinnell, Write J. W. Perdue, Penhook, Va.

Wakelield, Va., August 4-13. Workers: Rev. W. D. Correll, D. Ward Millam, Write O. M. Cokes, Pres., Wakelield, Va.

VERMONT.

Thiel Falls Camp, Johnson, Vt., August 13-27. Workers: Rev. Irving F. Barnes, Revs. Ellis and Ruth Tensdale, Mrs. Anne Manchester, Write Rev. Chester F. Austin, Waterville, Vt.

WASHINGTON.

Orchards, Wash., August 10-20. Workers: Rev. Hubert Marduk, Rev. Dwight H. Ferguson, Miss Rose Alice Hanson, Write Richard Taylor, Roger Taylor, Write Mrs. Lucy F. White, 3721 Main St., Vancouver, Washington.

Ferndale, Wash., July 20-30. Workers: Rev. Z. T. Johnson, Rev. Dwight Ferguson, Miss Josephine Eick, Miss Mildred Davidson, Miss Gertrude Egbert, Write A. O. Quall, Sec., Nooksack, Wash.

Tacoma, Wash., July 27-August 6. Workers: Rev. Z. T. Johnson, Rev. David Penwick, Willard R. Hallman, and Mrs. Hallman, Write Rev. Paul Mills, 812 E. 48th St., Tacoma, Wash.

Port Townsend, Wash., August 10-20. Worker: Rev. Paul Mills. Write Mrs. Viola Neville, Star Route No. 2, Port Townsend, Wash.

WEST VIRGINIA.

Moundsville, W. Va., July 19-30. Workers: Rev. Gene Phillips, Prof. John E. Moore, Mrs. J. M. Brafford, Sec., 1230 Second St., Moundsville, W. Va.

WISCONSIN.

Hillsboro, Wis., July 20-30. Workers: Rev. W. D. Correll, Rev. R. D. Wise, the Milvotale Male Quartet, Prof. O. G. Wilson, Write Rev. J. B. Clawson, Hayward, Wis.

Oregon, Wis., August 11-27. Workers: Eureka Jubilee Singers, Miss Bonnie Harding, Miss Myra Marshall, Rev. and Mrs. Jack Linn, Write Rev. Jack Linn, Oregon, Wis.

VIEWS OF LIFE.

By Esten Macon.

A large number of people, both old and young, die during the winter months of the year. Right now, the newspapers are being filled with accounts of those who have gone forth to meet the next world. Such episodes are very sorrowful to the beloved ones of the deceased, and I wish to extend my sympathy to those persons who are now going through those trying ordeals. I am sure that everyone knows what sorrow is when it knocks at your own front door.

But death is a part of this life. In view of this aspect, I am reminded of what one of the Apostles had to say concerning the realities of life, namely; "For it is appointed once unto every man to die, and after that the judgment."

Biblical quotation: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away."—John, the Revelator.

A leading physician, with many years of medical experience behind him, in talking to a group of friends one day concerning his presence at the bedsides when death was hovering near, made this forceful statement:

"It is easy for me to tell whether the dying person has been a believer in the Christian faith or not, because if that one has been living a devout Christian life, then death comes as a moment of sweet repose and hopefulness toward realizing the time when a new world shall be opened upon that one; if a person has been living honestly with himself and God, then death comes as a great promotion day from the earthly life to the home of the many, many mansions beyond the skies."

Such a statement brings to mind a worthy faith which a poet has expressed in the following lines:

"Now, if I have been faithful to duty While traveling along life's way, I know I shall meet the King in His beauty,

When I have gone the last mile of the way; When I have gone the last mile of the way,

I shall rest at the close of the day, And I know there are joys that await me

When I have gone the last mile of the way."

And I am convinced that great joys have been awaiting for many of my friends, just after they had gone the last mile of the way.

Volumes have been written by men in an effort to describe the birth of the Master Teacher and the Savior of men, but it seems to me that the accounts given by the New Testament writers, Luke and Matthew, are sufficient to tell the story. Of course, it is a very beautiful thought to have visions concerning the event, but let us build them from the biblical story of the birth of Jesus.

A verse sermon:

To every man there openeth  
A way, and ways, and a way.  
And some men climb the high way,  
And some men grope below,  
And in between, on the misty flats,  
The rest drift to and fro.  
And to every man there openeth  
A high way and a low;  
And every man decideth  
Which way his soul shall go.  
—John Oxenham.

Dr. A. MacFayden's pamphlet on "Revival, Why, How, When?" is very interesting. It is evident that the author believes in a vital conversion, the necessity of men dealing aright with the sin problem, and the full atonement of Christ. It is a stimulating book and the revival-loving pastor or Christian will do well to read and digest its contents. At this period in the life of the Church, when most of us keenly feel the need of a revival, it is to be hoped that we will not stop there, but press on until we have what we so sorely need. This book will aid us in having a Spirit-filled revival.—Chas. Wm. Grant.

"Revival, Why, How, When," by A. MacFayden, Price 25c, Order of Pentecostal Publishing Co., Louisville, Ky.

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# PENTECOSTAL HERALD

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Rev. H. C. Morrison, Editor  
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## CHRIST--OUR EXAMPLE

By The Editor

**J**ESUS had just performed a most humble service, and when he said, "I have given you an example," he did not simply mean to teach us that we must stand ready to perform for each other the most humble service, but that in all things we must follow him. To be the disciple of Christ is to follow him in our behavior in all the intricate relations of life.

Christ suffered on the cross to redeem us from all sin; he lived and labored among men in order that we might know how to live and labor for men. Christ's life and death were not simply to prepare us for death and the judgment, but to prepare us for life and testimony here in the midst of a crooked and perverse generation. It is to the glory of God to have people living on earth subject to temptation and suffering, but saved, sanctified and kept from all sin through the omnipotent power of God. If we would save the world we must be so cleansed from sin by the blood of Jesus, and relive the life of Jesus, that men can but believe that he was the Messiah, that he arose from the dead, and that he lives and reigns in us. Men never understood God until he was incarnated in the flesh and walked and talked with them in the person of his Son.

Men will never understand God's great doctrine of entire sanctification until it is incarnated in the lives of those who profess it. The body must become the temple of the Holy Ghost, and by his transforming power Christ must appear in us. We must so partake of the divine nature that men will not only take knowledge of us that we have been with Christ, but they will know of a truth that Christ is formed in us, the hope of glory. Those who testify to full salvation in Jesus' blood, and at the same time show pride, anger, sensitiveness, jealousy or uncleanness, are with their lives most effectually contradicting their own testimony.

Has Christ cleansed us from all sin? Does the Holy Ghost abide within us? Then we must manifest his presence in us by duplicating his earthly life in our daily walk and conversation. Of course, the honest reader will not understand me to mean that we must have in us the omnipotent power and infinite wisdom which he possessed, but we must be free from all sin, must be unselfish, love our enemies, and be enabled to say at all times, "Not my will, but thine be done."

Perhaps, there is no way in which we can more clearly and triumphantly reveal the Christ spirit than in our dealings with our enemies. It is not human nature to love one's enemies, to pray for them who despitefully use you and persecute you, to rejoice with exceeding joy when men say all manner of evil against you, falsely; but if we are filled with the Spirit we can do these things easily and joyfully. Christ not only taught us what to do with our enemies, but in this

particular he gave us an example. Listen to him on the cross: "Then said Jesus, Father, forgive them, for they know not what they do." Can we thus pray for those who persecute us? If we are saved from all sin we can. If we cannot live in harmony with the following words of Jesus, let us be careful not to profess entire sanctification. "But I say unto you, Love your enemies, bless them which persecute you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

### The Destruction of China.

**T**HE war which Japan and the United States have been waging against China, Japan doing the fighting and the United States furnishing the war material, has been most cruel, unreasonable and destructive.

One of the strange features about this condition is, that Japan is our bitter enemy and China our best friend in the Orient; that while we furnish Japan with war material, we know Japan is preparing to take from us our possessions in the far East; and we are laying heavy taxes upon our people to prepare for war against Japan. These things are not being done in a corner; facts indicated are well known to the administration in Washington and the diplomats of the earth.

Speaking of democracies; China could easily have been made one of the greatest democracies of the earth. From the first move of Japan in this horrible murder of unarmed Chinese, and their helpless women and children, had the United States, Great Britain, and France stopped all commerce with Japan, neither buying nor selling, Russia would have sympathized with such action and would have given larger aid to China and this bloody butchery would have ended long ago. Such action would have bound China to the democracies of the world and the various dictatorships would have been materially blocked in their progress, some of the conceit would have been taken out of Japan and there would have been some hope for world peace.

Instead of this, the United States has poured war material into Japan and, along with Great Britain and France, has cowardly submitted to insults, the destruction of property and the ever-increasing impudence, bloodthirstiness and reckless spirit of Japan.

I shall give our readers a part of an editorial recently appearing in *The Courier-Journal*:

"The present Neutrality Act with its arms embargo is ideal legislation so far as the Far Eastern Empire is concerned, though it has never been invoked in the undeclared war in China. It allows Japan all the raw materials it needs for its munitions factories—iron, steel, copper, petroleum, cotton, etc.—all of which it does not produce. If invoked in the

present conflict it still would leave open the door to such materials while forbidding unindustrialized China from buying planes, guns and ammunition in the United States. If Japanese wrote the legislation it could not be more favorable to them. Without American supplies Japan could never have carried on its war of conquest. Continuation of the legislation would aid it further in its campaign to oust the Occidental Powers from the Orient by weakening the difficult position of Britain and France."

"If the arms embargo is retained," writes Raymond Clapper, "if the proposed repeal is delayed by opposition in the Senate, and Congress adjourns leaving it on the books, it then becomes evident to the aggressor powers that their potential enemies cannot count upon obtaining needed munitions from America, and the path is that much clearer. On the other hand, as it is seen by officials here, repeal of the embargo would have the effect of giving pause to any impulse to action on the part of the dictators . . . The Administration's point is that, by repealing the embargo, the weight is on the side of discouraging an outbreak of war, whereas by retaining it the weight is on the side of encouraging war."

Senators and Congressmen who stand for this condition of things, and oppose the change in the Neutrality Act as it now exists, ought to be marked and, at the first opportunity, relegated to private life.

### Great Commencement at Asbury College.

Asbury College had one of the largest classes to graduate it has turned out in several years, 114 students receiving their A.B. degree. This year, because of a change from a two-year to a three-year course in the Seminary, there were only five graduates from the school of the prophets. The Seminary had a good attendance of most devout, promising young men, a number of whom will receive their degrees next Commencement.

There was, perhaps, the largest attendance of the Alumni in the history of the college; they came from many states and the reunion was most delightful. They had a fine business meeting and an Alumni dinner on Tuesday evening, at which almost four hundred Alumni and friends sat down together for an hour of delightful fellowship and after-dinner speeches. It is most encouraging to see the Alumni taking a new enthusiastic and practical interest in their Alma Mater. In seeking financial friends, sending students, and building up the endowment, they can render the college a great service.

There were an unusually large number of visitors, coming from many parts of the nation, to see their children graduate. The campus was covered with happy groups of friends and supporters of Asbury College becoming acquainted and renewing delightful friendships. There was a large attendance

(Continued on page 8)



# "WHEN I PUT OUT TO SEA"

Rev. G. W. Ridout, Corresponding Editor.

## I.



I am writing this in the Atlantic Ocean on a voyage of 6,000 miles from Buenos Aires to New York. Date of this writing is June 10 and our arrival is set down to be about June 26; so my friends will be reading this a long time after I shall have arrived in the U. S. A. again. It has been over a year and a half since I left New Orleans for Panama and South America, and since then I have evangelized in Ecuador, Peru, Chile, Bolivia, Argentina, Uruguay and Brazil.

South America is a big country. Looking over the map recently I find there are but two Republics that I have not preached in—Columbia and Venezuela. Some of the Central states and Mexico I have not visited. It is difficult to get around to so many; the demands of the work are so great in each country. In some instances I have just dropped in and then had to be off again. I remember going into one city just over night; there were two women missionaries there, carrying on a great work of prayer, visitation and teaching. We preached to a good congregation and could feel the presence of the Spirit—the intimations of a revival. Those women missionaries had been praying for months for this kind of revival and desired our tarrying and carrying on but it was impossible, as our steamer was in the harbor and we had to be on board at 10:30 that night.

## II.

In this article I intend to give my readers a few pen glimpses of sea travel and some experiences I have had on the seven seas of the world. I am now a passenger on a Norwegian ship which was built in China in Kowloon, 1921. I could hardly believe it, when the Captain told me that Kowloon is just across from Hong Kong, the great English port and city in China. The ship cost over a million dollars. Everything was sky high after the war in ship building, so she cost much more than if built in the last few years. It was an English firm of shipbuilders that built her but most of the work was done by Chinese, and it was well done; her cabins are splendidly done of Chinese woods and very fine. She is a cargo boat, not passenger. The Captain takes a couple passengers each trip as he feels like it, and I was fortunate in getting on her; it cut costs of passage in half and the accommodations are very much better than I could have gotten on a regular liner for twice the money. The Captain is a Norwegian, and has spent his life upon the sea; there is hardly a port of the world which he has not visited. He was in China when his ship was being built and he sailed for a long time the Chinese waters. He has been in India, Australia, Africa, all over North American waters, and for some time has been in the South American trade.

There is great difference in sailing the seas now than years ago when so much was done in sailing vessels. Ocean travel has been reduced to a science and is very safe and comfortable. The three ships that Columbus had with him on his voyage of discovery—the Pinta, Nina, and Santa Maria, could be carried on the deck of our modern ship, the Queen Mary, and there would be plenty room left. One writer in sketching up the evolution of the Ocean Liners calls it "From Dug-outs to Dreadnaughts."

## III.

I was reading one of Frank Bullen's books on the sea; he writes of sailing ship days when it took two months to cross the Atlantic which the big steamers do now in four and five days. The handling of the big "wind jammers," as sailing vessels were called, was a job that called for all the genius and strength captains and sailors could command. Going around the Horn was then a perilous voyage. The Panama Canal cuts that off these days—handling a sailing vessel was a big job. The vocabulary of the sea has greatly changed. Let me insert here some orders, as they come from the mate as he stands on the weather quarter, while the ships go foaming through the stormy sea and the waters foam in over the lee rail and the wind is roaring like a thousand angry storm kings. The mate calls out, "Stand by your top gallants, halliards and staysail downhauls, the watch! All hands shorten sail. Lower away your fore and main top gallants. Let go fore and main top gallant staysail and outer jib halliards; clew up fore and main top gallants, fore and main topsail, halliards. Stand by! Lower away—let go! Steady braces! Haul out reef tackles! Lay aloft! Furl top gallants and close reef topsail." Sea language forty years ago!

Any of my readers that want to read more about the old sailing vessel days had better get Dana's book, "Before the Mast," one of the best written and cleanest book on that subject I have ever read; indeed, I think I have read that book twice.

## IV.

The night before putting out to sea we had family prayers in the home at La Plata, a city just outside Buenos Aires. The wife was a preacher's daughter from Boston and a skilful musician, so as she played we sang some of the old hymns and then Tennyson's "Crossing the Bar."

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea.

"Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark.

"For though from out our bourne of time  
and place  
The flood may bear me far,  
I hope to see my Pilot face to face,  
When I have crossed the bar."

Tennyson was one of my favorite poets in my student days. At times he grew prophetic and would remind one of Isaiah! "Crossing the Bar" was nearly his last great poem and one of his best. The other day I was reading this from Tennyson:

"Be near me when my light is low,  
When the blood creeps and the nerves prick  
And tingle; and the heart is sick  
And all the wheels of Being slow.  
"Be near me when the sensuous frame  
Is racked with pangs that conquer trust;  
And Time, a maniac scattering dust,  
And Life, a fury slinging flame."

What a description of the age! Certainly it seems that Life often acts like a "maniac scattering dust," and Life is a "fury slinging flame."

The world and the age are aflame with thought that is without God. "The wicked

through the pride of his countenance will not seek after God; God is not in all his thoughts." Psa. 10:4. Present day thought is running the way of the Communist and the Atheist, both of which would wipe God off the map and destroy the Bible, Church and all Religion—"a fury slinging flame."

## V.

As I write these lines in the cabin of the freighter I can look out upon one of the most beautiful June days on the South Atlantic. We are sailing along the coast of Brazil which has a coast line of 4000 miles; the sea is perfect blue and as calm almost as a lake; the sky is frescoed with snow-white clouds and the ship plows through the azure deep at the rate of ten knots an hour—not fast, but an average for a cargo boat. These southern seas are pleasant but at times can give trouble, especially, when the Caribbean is touched. The history of wrecks at sea has many a one put down to South America, but of late years there have been no very serious wrecks along this coast.

I frequently go up to the bridge and into the chart room. Wonderful nowadays how the ocean is charted and everything put down to a science. In other days there would be some rock or reef uncharted which brought on ship wreck—not so today. The Charts are most perfect and accurate. Here's a story of a wreck nearly forty years ago in beautiful weather when everything was sailing fine.

"The sky was cloudless and the sea bright and blue. At 3:25 P. M. a sudden shock, as a big wave striking the ship, made the vessel tremble from stem to stern. Then below was a roar, as if steam was escaping below the water-line. The captain was on the bridge with the officers, and one could see there was something wrong. Men were running to and fro, and the whistle blew with all its force. Then we heard the order, 'Man the boats!' The boats left the ship at 4 o'clock, and about an hour and a half later the *Pericles* heeled over to starboard and sank slowly out of sight. There was no fuss about her last plunge. She had been knocked out hopelessly, and went down quietly and doggedly, with her colors flying."

This happened off the coast of Australia, 1910. Fortunately, no one was lost; the 450 passengers and the crew all got safe to a lighthouse six miles away; the sea being calm, made this possible.

## The Seventh Hour.

Dana Barron, deserted by a beautiful mother, who took with her his baby sister, started on a lonely journey to New York after the death of a devoted father who lived to see him grow into manhood, in quest of his mother and sister, a dying request made by his father. Enroute he met a college chum, a devout Christian, in the person of Bruce Carbury, who provided pleasant quarters for him and was on hands with Christian comfort in every time of need.

Dana finally met his mother, who scorned him, but became very chummy with his sister whom he had never seen before.

There are providential leadings all through the story, the salvation of his sister, and although his mother met a tragic death, she, too, found Christ, and the story ends as only a Christian story can. "The Seventh Hour" is a romance of inspiration and will delight any one who reads it.

"The Seventh Hour," by Grace Livingston Hill, price \$2. Order of Pentecostal Publishing Company, Louisville, Ky.



# ASBURY COMMENCEMENT

Rev. J. C. McPheeters, D. D.



The 49th Commencement of Asbury College attracted visitors and former students from almost every section of the United States. Each Commencement occasion furnishes abundant evidence that Asbury is a world institution in the scope of its influence. In addition to a representative number of students from foreign lands, already on the campus, the Commencement occasion always attracts a number of missionaries from distant lands. Many states are represented in the visitors who come from the Atlantic to the Pacific, and from the Great Lakes to the Gulf. The automobile plates of the cars parked on the campus during Commencement are an interesting revelation of the many states represented by the people who come every year from New York to California, and from Maine to Florida to attend the Commencement of Asbury College and Asbury Seminary.

The 49th Commencement was characterized by high tides of spiritual power and a spirit of encouragement for the future of both the college and the seminary. Dr. J. L. Brasher, of Alabama, preached the opening sermon on Friday evening, June the 2nd. Dr. Brasher is a veteran gospel preacher, who sounds the depths in his messages, that grips his audience with a sense of the presence and the power of God.

Rev. C. W. Ruth and Dr. John F. Owen spoke on Saturday, the second day of the Commencement program. Bro. Ruth comes each year all the way from California. Brother Ruth is known and loved by thousands throughout the nation for his Bible expositions revealing the way of holiness. Dr. John F. Owen, well known evangelist of the Methodist Church, seldom misses an Asbury Commencement. His pleasing, winsome personality gives added charm to his great gospel messages.

The visitors were taken on a tour of the campus and the college farm on Saturday afternoon. From the farm comes a large percent of the food supply of the college. The splendid bluegrass farm was made possible through a generous gift from the late Mrs. Louis J. Talbott.

The Fine Arts program which was given on Saturday evening revealed the high standard maintained in Asbury in the School of Music, and the Department of Public Speech. This program featured the Men's Glee Club, the Women's Glee Club, the Ambassadors Male Quartet, the Victory Brass Quintet, a team representing the Public Speech Department, and a number of vocal and instrumental soloists. Asbury is well represented each year out in the field by her Glee Clubs, quartets, and public speaking teams. During the past year the Men's Glee Club made an extensive tour of the Southern states, while the Women's Glee Club toured the states in the North and the East. These Glee Clubs maintain not only high musical standards, but they carry a vital spiritual message in their program. The value of the spiritual message of their program is indicated by the fact that there were a number of conversions in connection with the Glee Club tours of the past year. In addition to the conversions there were scores of special requests for prayer.

The debating teams of Asbury College won the Mid-West Tournament this past year. One of the teams went through the entire year undefeated, after having met teams from some of the largest and strongest universities in the nation.

Commencement Sunday was a high day of spiritual power, manifest through the Holy

Spirit. It became my good pleasure to lead the Love Feast at 8:30 A. M. It was indeed refreshing to hear the scores of triumphant testimonies given in the Love Feast, which lasted for an hour and a half. The joy of the Lord was radiant in the faces of many who witnessed to the saving, sanctifying and keeping power of a Savior that is "able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

Dr. Joseph A. Smith, pastor of the First Methodist Church, Birmingham, Ala., delivered the Baccalaureate Sermon on Sunday morning. Dr. Smith has been for many years one of the outstanding leaders in Methodism, and at the present time occupies one of the greatest pulpits in the Church. His sermon was a polished shaft of academic insight, spiritual perception, well balanced emotional appeal, and practical application to present day problems. Dr. Smith's sermon was broadcast over radio station WHAS, Louisville, through the courtesy of The Courier-Journal and Louisville Times.

The Asbury Chorus rendered "The Holy City," by Gaul, under the direction of Professor O. C. Turner, on Sunday afternoon. A large and appreciative audience heard the chorus, and the group of accompanying soloists with delight.

The Commencement of Asbury Seminary was held on Sunday evening, at which time Dr. H. C. Morrison, President of Asbury College, and also President of Asbury Seminary, preached the sermon. Dr. Morrison, who is now 82 years of age, preaches with the same vigor and power that have characterized his ministry for half a century. The Commencement of the Seminary held for me a peculiar attraction this year, as my own son was one of the graduates. It is no small part of a well rounded theological training to hear Dr. Morrison give his Commencement message to the graduates of the theological school. The young men who received their diplomas from his hand will never forget his fine bits of humor, his kind advice, and his prophetic counsel. They received a heritage which in some of its aspects is like unto the mantle which fell from Elijah upon Elisha. Asbury Seminary offers a full three year course of post graduate work, leading to the degree of Bachelor of Divinity. It is a place where young men may be educated for the ministry and the mission field under a faculty having scholastic training combined with an uncompromising faith in the Holy Scriptures as the inspired Word of God, and the efficacy of the atoning blood of Jesus Christ to cleanse the heart of man from all sin. Mrs. H. C. Morrison, the treasurer of the Seminary, provides some forty to fifty scholarships each year for the theological students. These scholarships are obtained from friends throughout the nation who believe in a well educated, sanctified ministry. We know of no better investment of the Lord's money than in the education of young men for a Spirit-filled ministry.

The annual meeting of the Board of Trustees was held on Monday. A fine spirit of harmony and unity of purpose for the future of Asbury College prevailed at the board meeting. There was much cause for gratitude for the complete liquidation of the college debt during the year. When Dr. Morrison was called back to the Presidency of the College, by the Board of Trustees, five years ago, there was a debt of almost half a million dollars. At the age when most men have retired, Dr. Morrison, set himself to the task of liquidating the debt, and brought new encouragement and hope to everybody connected with the institution. In the first years of his efforts of liquidating the debt, he was ably assisted by Mr. Earl Savage, who was

at that time the business manager. The school will ever be indebted to the service which Mr. Savage rendered while business manager.

The report of Dr. Z. T. Johnson, Executive Vice President and Business Manager, was very gratifying. He came to the College at a time when his services were greatly needed. Much progress has been made under his administration. He is an indefatigable worker and has unusual insight in practical business affairs.

The commencement visitors were greatly pleased to find another splendid building nearing completion opposite the campus. This building is being erected under the direction of the Talbott Committee, consisting of Dr. Lewis R. Akers, Rev. Newton King, and Dr. H. C. Morrison. While the building was originally planned for a hotel, it has been temporarily leased as a Theological Seminary until the seminary building can be erected. This new building means another forward advance for Asbury.

One of the big assets at Asbury College is the Radio Devotional League which is broadcast daily over station WHAS, Louisville. The Board of Trustees passed a resolution commending Rev. Newton King for his splendid work in supervising this program. A resolution was also passed by the Board, thanking the Courier-Journal and the Louisville Times for the liberal radio privileges extended the College.

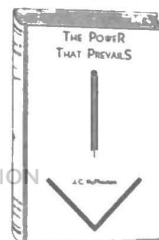
Bishop J. Waskom Pickett, of India, delivered the missionary address on Monday afternoon. Bishop Pickett, an alumnus of Asbury, and a member of the Board of Trustees, is a world leader in missions. In a brief address before the Board of Trustees he told of the large place which the Asbury graduates have in the missionary program of India.

Mr. R. G. LeTourneau, one of America's outstanding business men, brought a strong and convincing message of the saving power of Jesus Christ on Monday morning. Mr. LeTourneau is head of R. G. LeTourneau, Inc., manufacturer of dirt-moving machinery, which is used in highway and construction work in all parts of America, and in many foreign lands. Mr. LeTourneau is a great Christian business man who believes that God should be the senior partner in every business concern. Mr. LeTourneau is in constant demand for speaking engagements, to give his Christian testimony all over the nation. He sometimes speaks five times a day, giving his testimony for Christ. His engagements are so numerous in many sections of the nation that he finds it necessary to travel by private plane.

The Asbury Alumni Dinner attracted

(Continued on page 7, col. 3)

## THE POWER THAT PREVAILS



Another new book by Rev. Julian C. McPheeters, D. D., pastor of Glide Memorial Church, San Francisco. Twenty-four chapters on the way of holiness, and the victory of the Christian life. Chapter 1—"The Upper Room." Chapter 24—"The Victory of Perpetual Conquest." Introduction by Dr. H. C. Morrison.

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# THE HERALD PULPIT

## SUFFERING AS A CHRISTIAN

Rev. John E. McGraw.

"If any man suffer as a Christian let him not be ashamed." 1 Peter 4:16.



HAT there are afflictions peculiar to the righteous is a recognized fact of Scripture. First Peter might well be called the *Epistle of Suffering* because it deals largely with this phase of our Christian life. From it we may learn the relationship between the sufferings of Christ and those of his followers. Also we may here discover at least seven causes of suffering; and, drawing from other scriptures, perhaps an equal number of results obtainable from enduring the same.

### I. CAUSES OF SUFFERING.

Although the causes of suffering given below are often closely related, yet it will be profitable to consider them as distinct one from the other.

1. *"The Trial of Your Faith."* "Now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise. . . ." (1 Peter 1:6, 7). Manifold temptations cause a heaviness of spirit often very distressing, especially to the young Christian. Our faith is ever the point at which we are most severely tried. We are saved by faith, we live by faith, we overcome by faith; and without faith it is impossible to please God or to receive anything from him (Heb. 11:6; James 1:6, 7). Faith is compared to gold, for like as gold will purchase whatever man has to sell, so faith can obtain anything from the heavenly storehouse. Therefore the devil attacks our faith with the stealth of a thief, the murderous intent of an assassin, and the persistence of an army seeking to cut the enemy's line of supply. But what Satan means for evil, God turns to our good, and "temptation" becomes a "trial of our faith" which is very precious in the Lord's sight. During the fiery trial, feelings subside; a darkness seems to settle down over the soul: God appears to be far away, while Satan whispers subtle accusations. However, this is just the time to lean harder upon God. The fire will not destroy the gold, and it is in the furnace of affliction that God chooses us for his jewels (Isa. 48:10; Mal. 3:17). He says, "Think it not strange concerning the fiery trials. . . but rejoice." Break out into singing:

"When through fiery trials thy pathway shall lie,  
My grace all sufficient shall be thy supply;  
The flames shall not hurt thee, I only design,  
Thy dross to consume, and thy gold to refine."

2. *"Buffeted For Your Faults."* "For what glory is it, if, when ye be buffeted for your faults, ye take it patiently?" (1 Peter 2:20). Many of our afflictions or buffetings are caused by our sins or faults. Think how much grief David had to endure as a result of one break with God. We all have known Christians to suffer from such "faults" as speaking evil of others, stubbornness, faultfinding, carelessness in financial and other matters, stinginess, withholding the tithe, slovenliness, manifesting a domineering, "bossy" or arrogant spirit, acting indiscreetly toward the opposite sex, lightness, laziness, offensive speech and mannerisms, over eating, lack of immediate obedience, prayerlessness, and

want of humility. Sometimes when people are buffeted or corrected for their faults they become resentful or peevish, seek to justify themselves, and feel like martyrs. But God asks, "What glory is it if when ye be buffeted for your faults ye take it patiently?" A man without grace should do that. Now if we are not humble enough to recognize, and honestly acknowledge our faults, as well as patiently endure the afflictions which they cause, we are too proud to receive the blessing which the Lord bestows for

3. *"Suffering Wrongfully."* "For this is thankworthy if a man for conscience toward God, endure grief, suffering wrongfully." (1 Peter 2:18-23).

This admonition, which is addressed to servants, recognizes the injustices which we may have to endure in earning our daily bread. It applies not only to slaves or hired servants who are oppressed, but also to the professional or business men who suffer because of the unfair practices of competitors. As Christians we must not revile or threaten them, but patiently endure grief like our great Exemplar, and trust that God will in some way use our obedience to the enlightenment of their souls. But this is only one of many instances in which we may suffer for conscience sake. In regard to eating and drinking, manner of dress, Sabbath observance, recreation, and many other matters, we have personal standards which are contrary to the principles of the world, and higher than those of many professed Christians. In upholding these standards we may often incur the displeasure, ridicule, ostracism or persecution of the worldly minded. Now we cannot force our personal opinions upon others; neither should we assume a critical, "holier-than-thou" attitude, but lovingly, firmly, live our convictions and patiently endure any oppression or wrong that may thereby come to us. This is acceptable with God.

4. *"Suffering For Righteousness' Sake."* "But and if ye suffer for righteousness' sake, happy are ye . . . for it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." (1 Peter 3:14-17).

Suffering for righteousness' sake results from a more positive and aggressive expression of our religion than merely enduring grief for conscience sake or standing by our convictions. If we "do well," rebuke sin, and attack the stronghold of evil, we will experience an unfavorable reaction. John the Baptist did not suffer persecution because he chose to remain single, but for saying to king Herod, "It is not lawful for you to have your brother's wife." Jeremiah, Daniel and the many "others" of Heb. 11:35-38, suffered for righteousness' sake. In order for men to be saved their wrong principles must be attacked and uprooted. It is to this end that the Spirit reproves of sin; and the true minister insists upon repentance. But instead of yielding, men usually resist the Spirit, resent the truth and finally persecute those who would win them from sin. A neutral, lukewarm, "at-ease-in-Zion," attitude may save one from affliction, but extremes in either "evil doing" or "well doing" will surely bring suffering. Jesus said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

5. *"Reproached For the Name of Christ."* "If ye be reproached for the name of Christ,

happy are ye." (1 Peter 4:12-16). Nothing, perhaps, brings persecution like testifying to salvation through Christ. It was not so much for upholding the righteousness of the law that the apostles were threatened and imprisoned, but rather for witnessing to the divinity and the atoning death and resurrection of Christ. Of him they preached, saying: "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." It was for his name's sake that Stephen and Paul suffered. John was banished to the isle called Patmos for . . . the testimony of Jesus Christ. Luther, Knox, Bunyan and Wesley were persecuted for preaching salvation through Christ alone rather than through the ceremonies of the "established" churches. The offense of the cross has not ceased, and if we go forth unto him without the camp we must bear his reproach. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

6. *"Afflictions of Satan."* "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren." (1 Peter 5:8, 9).

That the devil directly afflicts the children of God is proved by the experience of Job, and many other examples of Scripture. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." "Then was Jesus led up into the wilderness to be tempted of the devil." "Whom Satan hath bound, lo, these eighteen years." "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison." We have a subtle, malignant adversary who is ever seeking our destruction and who improves every opportunity of afflicting all whom he can. Why he is permitted so much liberty is a deep mystery. But we know that he is a defeated foe; that God does not suffer him to tempt us above what we are able to bear; and that we can overcome him by the blood of the Lamb and the word of our testimony.

7. *"Suffering According to the Will of God."* "Wherefore let them that suffer according to the will of God commit the keeping of their souls unto him as unto a faithful Creator." (1 Peter 4:19). Although the various forms of sufferings mentioned above are included in the permissive providence of God, there seems to be another line of suffering that has its source in the unfathomable depth of the divine will. We read concerning Christ: "Yet it pleased the Lord to bruise him." In this may be included travail of soul; loneliness; poverty, as with the beggar named Lazarus; bereavement, as with Mary and Martha, and bodily afflictions as with the man born blind "that the works of God should be made manifest in him."

In this most incomprehensible and severe form of suffering we may feel a measure of what Christ felt when he said, "My soul is exceeding sorrowful, even unto death." And although we cannot understand the intense agony of soul, yet we can "commit"—even in the face of desolation, destruction and death, we can commit our souls unto God as unto a

(Continued on page 9)



## Our Nation's Shame.

By BISHOP JAMES CANNON, JR.

**I**N June 2nd the Associated Press brought the news to our American people that the Steamship St. Louis with 907 passengers, men, women and children, was anchored off the neighboring Island of Cuba, and that the passengers had been refused admission by the Cuban authorities, although they had passports with proper visas from Cuban representatives in Germany, and had paid their passage with reasonable expectation that they would be permitted to land in Cuba and remain there at their own charges until they could enter the United States under the quota regulations of our immigration laws. These passengers were all Jews. After much tribulation and by great sacrifices, they had managed to escape from the clutches of their Nazi German persecutors. The only charge against them was that they belong to the Jewish race.

To that same Jewish race belonged Moses, Samuel, David, Isaiah, Paul and Peter, and through his mother, Mary, the God-man, our Lord Jesus Christ. The Cuban Government and the Cuban people are supposed to be Christian in sentiment and belief. But to the amazement of all humane persons the Cuban Government endeavored to put a tax of nearly half a million dollars and guarantees of maintenance as a price for the admission of these helpless Jewish refugees. That any Government should try to make a bargain based on the misery of these Jewish refugees was monstrous. But when this proposal was finally met by the American-Jewish Committee it was declared to be too late. How much of graft was involved in the proposal will probably never be known.

The steamer containing these miserable people cruised around in nearby waters for several days, and the press reported that the ship came close enough to Miami for the refugees to see the lights of the city. The press also reported that the United States Coast Guard under instructions from Washington followed the ship while it was in American waters to prevent any possible landing on our shores. And during the days when this horrible tragedy was being enacted right at our doors our Government at Washington made no effort to relieve the desperate situation of these people, but on the contrary gave orders that they be kept out of our country. Why did not the President, Secretary of State, Secretary of the Treasury, Secretary of Labor, and other officials confer together and arrange for the landing of these refugees who had been caught in this maelstrom of distress and agony through no fault of their own? Why did not our Congress take action in accordance with the free and humane spirit which has characterized our people and our Government in the past? The failure to take any steps whatever to assist those distressed, persecuted Jews in their hour of extremity was one of the most disgraceful things which has happened in American history, and leaves a stain and brand of shame upon the record of our nation. The fact that the Dutch, the Belgians, the French and the British are reported to have arranged to admit these trapped refugees simply adds to the shame upon our own Government that we should have known and seen their misery and should have played the part of the Priest and the Levite rather than of the Good Samaritan, and that we should have passed by on the other side and left these Jews to whatever fate might befall them on their return to Europe.

This failure on the part of our Government to help the stranded Jewish refugees is in accordance with the attitude taken by our Government toward the Japanese unprovoked, unjustifiable, barbarous warfare against

China. This warfare has been open and undisguised and has continued for two full years, accompanied by the indiscriminate, merciless, horrible slaughter of civilian men, women and children, the destruction of unfortified towns and cities, and of schools, churches, and hospitals wherever the Japanese airplanes or armies have gone.

Our Government is a party to the Nine-Power Treaty which was signed February 6, 1922, by representatives of the United States, Belgium, the British Empire, China, France, Italy, Japan, The Netherlands and Portugal. The signatories agreed to respect the sovereignty, independence and territorial and administrative integrity of China; to use their influence for establishing and maintaining the principle of equal opportunity for trade and industry of all nations; and to refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of peoples of friendly states.

This unprovoked Japanese warfare called forth an appeal from Generalissimo Chiang Kaishek to the nations of the world, especially to the signers of the Nine-Power Treaty, to intervene to stop the Japanese warfare. Realizing in September, 1937, that Japan had determined to secure control of China so as to be the dominant power in all trade and governmental relations, I wrote to Secretary of State Hull and urged him to take immediate steps to put an end to the undeclared Japanese warfare by severing diplomatic relations with Japan as a violator of the Nine-Power Treaty, accompanied by a ban on all monetary or trade relations with Japan as long as she continued to violate her Treaty pledges to help the other nations to maintain the sovereignty, independence and territorial and administrative integrity of China. But nothing has been done by our Government to indicate its official disapproval of the barbarous warfare of Japan against China. Diplomatic and trade relations have remained as though Japan had not become a veritable outlaw, as though she was not flouting the rights of other nations in utter disregard of the Nine-Power Treaty.

Our present neutrality law states that the President must declare an embargo against shipment of arms to belligerents as soon as he recognizes that a state of war exists. Is there any doubt whatever that a state of war does exist in China? Has the United States a President who has not the information or the intelligence to know that such a state of war does exist? Why then has the President remained silent? What right has he to ignore the responsibility placed upon him by the neutrality act? Why has he not declared that a state of war does exist in China? Does not our Government know that Japan has been continuing her warfare in direct violation of the Nine-Power Treaty of which our own Government is one of the signatories? Does not our Government realize that if Japan accomplishes her purpose in China she will dominate every important policy of the Chinese people, and that there will be no independence, no territorial, no administrative integrity of China, and that Japan will determine what rights and privileges the other signatories of the Nine-Power Treaty will have left to them?

Thinking to take Great Britain at a disadvantage because of the present European situation, Japan is using strong measures to secure certain agreements favorable to her plans in China and contrary to the Nine-Power Treaty agreement. Press reports state that Japan's pressure at present is chiefly against Great Britain, and that she has been careful not to antagonize the United States. But is not the honor of the United States bound up with that of all the other signatories of the Nine-Power Treaty? Shall not our Government join with Great Britain, France and the other signatories of the Treaty in demanding that Japan shall cease

her undeclared, barbarous warfare, and shall respect the provisions of the Nine-Power Treaty? Or shall our Government continue its illogical, spineless course in its dealings with Japan?

The President of the United States addressed a notable appeal to Herr Hitler for the preservation of peace in Europe. Why has he not addressed a similar appeal to Japan to cease her warfare in China? Why has he not proposed to try to arrange a conference to consider the questions at issue between China and Japan?

It is the shame of our Government, and to that extent of the nation as a whole, that for over two years it has continued diplomatic and trade relations with a nation which has flouted her treaty with us, and has become a veritable outlaw among the nations of the earth. Cannot something be done to compel the President and the Government to meet the responsibility which is upon them to join with other nations to enforce the provisions of the Nine-Power Treaty quoted above?

## Exhortation and Promise.

MRS. H. C. MORRISON.



HE Lord had to deal with Israel, his chosen people, much like we deal with our children. It was "line upon line, and precept upon precept, here a little, and there a little," as they could bear it. We exhort, persuade and coax our children to do something, with a promise that if they obey, we shall do something for them in return.

Speaking through the prophet Isaiah, the Lord reminded the Israelites that he had provided for them through their wilderness wanderings, although it was not his plan for them to waste forty long years in the wilderness before entering the goodly land of Canaan, his objective in bringing them out of Egyptian bondage; but the Father had to deal with them as he *could* and not as he would. In one place he breaks forth into lamentations of grief, as they had not listened to his entreaties. He said, "O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." How much they missed and how much we miss because we refuse to listen to the voice of the Lord.

In Isaiah 49:2, we read: "In the shadow of his hand he hid me, and made me a polished shaft: in his quiver hath he hid me." Notice that it was "in the shadow" that God hid his people. Some one has said, "We must all go in the shadow sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color, or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not! It is the shadow of God's hand. He is leading thee. There are lessons that can be learned only there. The photograph of his face can only be fixed in the dark chamber. But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send thee most swiftly and surely on some errand in which he will be glorified. Oh, shadowed, solitary ones, remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously."

Sometimes when the shadows are deep, and dark seems the path to the goal, we are tempted to think that God has forgotten to be gracious, but it may be he is hiding us from some of the fiery darts of the wicked

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# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## It Happened In Kentucky.

In this Kentucky Story the Author Tells of a Visit to the Spot Where Dr. H. C. Morrison Was Born.

BY JOHN PAUL.

Two times in his life the writer of these lines has adopted the State of Kentucky as his home, and been permitted by Providence to remain a number of years and then pass to other fields. Our first Kentucky home was in Louisville. When we first started, in 1904, an old cousin, Thomas Jefferson Parsons, who had been a distinguished Southern soldier, said, "I once saw Louisville, and wished I could get into it." This period in Louisville, where as office editor of THE PENTECOSTAL HERALD, I first learned the technique of journalism, was followed a decade later by six years at Wilmore as Vice President of Asbury College, where I first learned the technique of school administration.

I should be unfair to history and wanting in gratitude if I did not say that both of these opportunities in Kentucky were creditable to none other than Dr. H. C. Morrison. And they were equal to a period of world travel and university training in their results of improvement in me. What I learned and experienced in Kentucky made it far more possible to go places and do things. Indeed it was while I was with Asbury that I was called to make my convention tour of Japan and Korea that marked an epoch in my life.

All this will explain the romantic feeling with which I held a two-weeks' meeting with my old fellow Louisianan, Dr. Walter E. Harrison, in the beautiful village of Milton, Ky., nestled in a grove beside the Ohio river between Cincinnati and Louisville.

While there I received a heart warming letter from Dr. Morrison, closing with this paragraph: "I can hardly think of anything that would give me greater pleasure than to spend a day or two with you and Dr. Harrison. Your preaching, while it gives me real enjoyment and spiritual help, never shatters my nerves. It rests and comforts me. The Lord bless you dear lads and give you a gracious meeting."

But the paragraph which occasioned this story was the following: "I was born near Milton, just outside the town of Bedford. If you should go up to Bedford, just before you enter the village there is a large old brick house now going to wreck and waste. . . . It was a beautiful home once, but is now quite in decay. If you should be up there, look it over." As a lover of history and people and places, you may be sure I was up there. And what a beautiful country; as pretty as the land where the Savior was born. No wonder it furnished the setting where one first looked on the earth who combines in himself the soul of the poet, the mystic, the orator and the seer.

The lady of this ancient house was all courtesy when a stranger came in the name of Henry Morrison. "Maybe," said she, "you would like to stand in the room where he was born." And so we stood in that historic room. "This," said the lady, pointing, "is the corner of the room where, his mother told him, he was born." She showed me where the kitchen once stood, approached by a sheltered walk, somewhat like the Washington home at Mt. Vernon. The kitchen is gone, now. The house is not well preserved, but is still tenable. It is about two hundred years old; so it was full of ancient associa-

## RADIO MALE QUARTET



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## RADIO DEVOTIONAL LEAGUE PROGRAM

Each Week day morning from

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Each Saturday morning there will be a discussion of the Sunday School Lesson by some prominent Sunday School teacher in Kentucky. Be sure to listen in.

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tions when it sheltered its most celebrated ward, eighty years ago. At that time it must have been one of the finest homes in all that region—one of the first areas of our country settled west of the Allegheny; settled by some of the finest human seed corn that the colonial empire could furnish. The two-story brick building has nine rooms, though it looks larger, and would pass for a small town hotel. The rooms, of course, are quite commodious; built in the period when people were not stingy with their land or their material.

Some one with means should buy this place who would be interested in renewing the house and preserving it for its historic and sentimental meanings. The name of H. C. Morrison will be carrying an influence for reform, for evangelism and for full salvation, many years after the Lord takes him home. There is also a sermon in the old house, every time one points to it and says, "This man was born there."

## Z. T. Johnson's Slate.

Ferndale, Wash., July 20-30.

Tacoma, Wash., July 31-August 6.

North Indiana Laymen's Conference, Epworth Forest, Ind., August 12-13.

Hopkins, Mich., August 17-27.

## What Entire Sanctification Will Not Do.

BY EVANGELIST F. LINCICOME, GARY, IND.

MUCH time and energy have been spent on the part of preachers in advocating and defending the doctrine of entire sanctification while the welfare of those who have entered into such an experience has, in my opinion, been largely overlooked. Many sermons we have heard on the how into sanctification but not many on what comes after sanctification. We have been told what sanctification will do for us but in this article we are to tell what sanctification will not do for us.

Many of the newly sanctified have cast

away their confidence when they should not have done so, and would not, if they had only known what to expect of sanctification and what not to expect. Had they only known what sanctification will do for us and what it will not do for us. There are some things sanctification will not do for us:

I. Sanctification will not produce a perfect conduct. No amount of grace changes one's essential nature, and one's essential nature is limited, restricted and finite and, as such, we are creatures of error and mistakes.

But some one says, "Yes, but does not the Bible demand perfection of us?" Yes, it does. But the perfection of the Bible is a relative perfection and in the realm of relative perfection there are different grades or standards of perfection. The highest state of perfection is absolute perfection—none but God lives in that realm. The next standard is the perfection of angels. There is a standard lower than angelic perfection; that is the perfection that Adam and Eve had.

There is a perfection still lower than Adamic perfection, and that we call Christian perfection is the only perfection we are commanded to have, and Christian perfection is not expected to exempt us from error and mistakes. It is human to err, and sanctification does not dehumanize us. Sanctification has to do with our carnal nature and not our human nature. Though a sanctified man is not carnal, yet he is still very human.

In preaching holiness we must not fail to take into account the human element in holiness that sanctification will not destroy; if we do, we put the standard where it cannot be reached. There are only three classes that never make any mistakes: They are those who are dead, those who are yet unborn, and those who have never tried to do anything. Sanctification does not carry with it the gift of omniscience. Perfect love will not produce a perfect body, nor a perfect mind; nor will it produce perfect conduct. Infallibility is not a fruit of holiness.

Entire sanctification is only love made perfect, not judgment made infallible. It is judgment that graduates conduct, so that, if you are astray in your judgment you will likely be astray in your conduct, for you cannot do any better than you know.

II. Sanctification will not add anything in kind. Primarily, the work of sanctification is not addition; it is subtraction. It is not an investment; it is a divestment. It is not an impartation; but a removal. Holiness does not give us a new religion; it only clarifies the religion that we have by taking the dross out of the gold, the wax out of the honey, the smoke out of the air and the dirt out of the water.

Jesus spat on the blind man's eyes and then asked him if he could see? He said, "Yes, I can see, but not very clearly. Men look as big as trees to me." Then Jesus spat on his eyes again and asked him if he could see better? "Yes," he replied, "I can now see clearly." The first touch gave him vision; the second touch clarified his vision.

No, holiness does not give us a new religion, in fact, it does not give us anything in kind. We get all we ever get in kind when we are converted. When you were converted you received the fruits of the Spirit—love, joy, peace, and all the rest; your sanctification did not add another one. The difference in the work of regeneration and sanctification is that of degree and not of kind. The



is every element in the little sappling on the hillside that there is in the towering oak; so there is everything in the converted man, in kind, that there is in the wholly sanctified man. When you were converted you got love; when sanctified you got perfect love; when converted you received joy; when sanctified fullness of joy; when converted you got vision; when sanctified, you got vision, clarified.

I repeat, the work of perfect love is not addition; it is subtraction. "Perfect love casteth out, casteth out, casteth out!" If you would see what it casts out, study the love chapter written by St. Paul and you will see that it casts out envy—"Love envieth not." It casts out selfishness—"Love seeketh not her own." It casts out anger—"Love is not provoked." It casts out pride—"Love is not puffed up." Yes, perfect love casts out the cause and foundation of these sins, and all others, namely, carnality.

III. Sanctification will not put us where we cannot fall. There is no degree of grace that will put us where we cannot fall; there is a grace that can put us where we may not fall. There is no degree of grace that can put us where we cannot sin; there is a grace that can put us where we may not sin. Sanctification does not destroy our capacity to sin; it only destroys our bent to sin.

Holy people may fall from grace. It was by the operation of the natural laws of the mind that angels fell. It was by the operation of the natural laws of the mind that Adam and Eve fell, and not carnality. They did not have any carnality and yet they got away from God. They thought themselves away from God, and so will you, if you ever fall, for we do wrong only after we have thought wrong. Evil thinking always precedes evil practicing. A pure-minded man does not fall suddenly into sin by stress of any external force; the sinful thought had been fostered in his heart and the hour of opportunity revealed its gathered power; no moral collapse ever comes, all of a sudden, never comes by a blow-out, but by a slow leak. We need to guard our thoughts, for temptation in its first stage, comes through our thought life.

Sanctification will save us from evil thoughts, but it won't save us from thoughts of evil, and it is the thoughts of evil that the devil hooks on to tempt us away from God. Your thoughts will now and then get on to something that is not nice, but you do not need to leave them there. Your thoughts are under the control of a sanctified will and you can, by the use of your will, transfer your thought in a second from the evil to the good. If you would not fall from grace, then guard your thinking for no power can keep a man from ending in the gutter of a misdirected and tragic life if he permits his mind to sag to gutter levels. We not only think ourselves away from God, but we think ourselves back to God. Everybody goes into religion head first. The intellect must first be convinced before the heart can be converted. It was only after the prodigal began to think up that he had in him an urge to get up.

Reflection is the first step on the ladder that lifts a man up to God. There is hope for the worst of men if we can get them to think. To get a man to act I must make him feel, and if he is made to feel he must be made to think. Thinking on his lost condition will make him feel, and his feeling will make him act. Motives to action always come through our sensibilities. Emotion is always the prelude to motion.

IV. Sanctification will not save us from emotional ups and downs. Fluctuation of emotions obtains with all temperaments. Your life is not built on a level so that you can maintain a constant elevation. Life is made up of mountains and valleys of emotional ups and downs. There are some very warm temperatures in the sanctification zone, but there are also some very chilly

places. Some make their feelings their standard. Hence, they keep their finger on the pulse of their emotional nature much of the time. If the pulse is beating so many clicks to the minute, then they have a lot of religion, but if it was short of the required number of beats, then they are down at the mouth. If they don't feel as happy as they did the night they received the Baptism, then they are sure God has gone off and left them.

(Continued)

### The Pentecostal Herald.

I do not know of a better paper published on the American soil than THE PENTECOSTAL HERALD. It ought to have at least a hundred thousand subscribers and half a million readers. The homes of our people should have its wonderful messages every week, not only to show them the way of vital salvation, but to brighten and cheer the hearts, souls and lives of the various members of the family circle. It is indeed a great paper because it has a great Gospel message of hope to present to humanity. Let's do our best to get it into every home possible. The preachers need it; the laymen need it; the sick and afflicted need it; the shut-ins throughout the land need it; the rich and the poor, the great and the small, the educated and the uneducated need it. It should go into our prisons and prison camps throughout the nation with its messages of hope and cheer for the poor prisoners. Sinners everywhere need it; Christians need it. If every subscriber and reader will honestly do his or her best to get subscriptions, or even spend a little money to get it into the homes of others, it will be marvelous what can be done through the coming months to increase its circulation. We should take advantage of the 25 cent offer right NOW and get it started into new homes. Think of it going out for six months for only 25 cents. Let's get in earnest about this and win souls, bless homes, defeat hell and populate Heaven by sending THE HERALD throughout the world. Amen.

Yours in Christ,

WALTER E. ISENHOUR.

### REQUESTS FOR PRAYER

Mrs. S. L. St. C.: "I am asking The Herald family to pray for my son who has had a nervous breakdown, that he may be restored; also for the salvation of my husband."

Please to pray that my prayer may be answered if it is the Lord's will.

M. H.: "Pray that my husband and I may be sanctified, and that our lives may count for the Master."

Mrs. H. M. W.: "Please to pray for my son, that his health may be restored; also for my daughter who is in the hospital, that she may be brought back to health and strength."

C. M. J.: "Prayer is requested for a daughter who is afflicted with nervous trouble, that she may be healed."

L. A. G.: "Pray for a sister who has heart trouble, that she may recover, and also find the Lord."

S. A. H.: "Pray that God's will may be made plain to me, and that I may receive the baptism with the Holy Ghost."

### Central Holiness Camp Meeting.

July 20-30.

This camp ground is located at Wilmore, Ky., 18 miles from Lexington, Ky., on the Southern Railroad, and 100 miles south of Cincinnati, on same line. This camp is convenient to highways to thirty county seats in Kentucky. It is a restful, beautiful place where great crowds gather every summer for the full salvation meeting. This will be the first camp meeting on this ground since the uniting of the Methodisms. The most fraternal spirit has always existed between the two Methodisms in Kentucky, and now that we

are one, let's make this camp ground a great gathering of Methodist brotherhood and full salvation evangelism. Let's be in prayer for a gracious visitation of the Holy Spirit, and expect great things from God. Make your arrangements to visit this camp. Rev. Joseph Owen, D. D., Rev. John Church and H. C. Morrison are the engaged workers. The music will be conducted by E. Clay Milby, assisted by his wife as pianist. Come praying and believing for a time of blessing from the Lord.

For information, address Dr. W. D. Turkington, Wilmore, Ky., or Dr. Virgil L. Moore, Wilmore, Ky.

Yours for victory,

H. C. MORRISON.

(Continued from page 3)

nearly four hundred alumni from every section of the United States. Dr. Thomas S. Brock gave the principal address at the banquet. Rev. T. M. Anderson, Conference Evangelist of the Kentucky Conference, delivered the sermon in Hughes Auditorium on Tuesday evening.

No speaker brought more helpful messages during the Commencement season than did Rev. Joseph H. Smith. I count it one of the highest privileges of my life to have been a student under Joseph H. Smith during my college days. He is a prince among Bible expositors. At the ripe age of 84 years the Lord has given to Brother Smith renewed physical, mental and spiritual strength. Brother Smith led us into the heavenly places in his morning Bible expositions at Asbury Commencement.

The Commencement Address on Wednesday, June the 7th, was delivered by Dr. H. L. Donovan, President of East Kentucky State Teachers College. Dr. Donovan is recognized as one of the outstanding educators of America. In his address he paid a high tribute to the great work which is being done by Asbury College. There were 114 graduates in the class receiving the A. B. degree. The members of this splendid class will go out into many parts of the earth to carry the message of a Savior who is able to save from all sin.

### 726 Red Letter Bibles

That we have bought at a great bargain and we want to turn them into cash at once. This Bible is neat in size, about 5x7x1 in. thick, has a splendid bold face, easy reading, pronouncing type, good paper, a beautiful flexible binding, with overlapping edges, stamped in gold on back and backbone. It has a large number of full-page illustrations, many of them in colors, a Presentation Page, a table for reading the Bible through in a year, 40 pages of splendid Bible helps, all the words of Christ printed in red. It has silk headbands and marker.

If some agent should come along and offer you this Bible for \$2 or \$3 you would consider it reasonable, but if you will send us a \$1 bill and 20c in stamps, we will mail you a copy; or, we will send you five copies postpaid for \$5. Send your order in today if you want one or more of these wonderful bargains.

Pentecostal Pub. Co., Louisville, Ky.

Gentlemen: Enclosed is \$..... for which please mail me ..... copies of Bible mentioned above.

Name .....

Address .....

A Suggestion: The above Bible would make a beautiful reward to be used in your Sunday school or church work. It would make some child happy. You should have five or ten of these Bibles on hand to use for a good purpose when you need them, as gifts, etc.



## THE PENTECOSTAL HERALD and WAY OF FAITH

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Rev. O. H. Callis, D. D.	Rev. Walter E. Isenhour

(Continued from page 1)

of the Board of Trustees and a fine spirit of interest and fellowship. Dr. Z. T. Johnson, Vice President and most efficient Business Manager, made a fine report of the business management of the institution. On the whole, the outlook for Asbury is most encouraging. The reservations for the coming year are up to the average, if not better, than usual.

The preachers ministering the Word during Commencement were Revs. J. L. Brasher, C. W. Ruth, Joseph H. Smith, John Thomas, Tony Anderson and John Owen. There was a great Missionary service in which a number of returned missionaries participated; it was an hour of "sitting together in heavenly places." Bishop J. Waskom Pickett, of India, brought the main address which was enjoyed by the vast throng of eager listeners.

On Monday morning R. G. LeTourneau, a great Christian business man of the nation, captured Asbury College and community with a most interesting message, relating his experiences with his Lord in matters of business, faith, works, tithes and offerings. It was a thrilling story of adventure in business run on Christian methods, and grateful obedience to Christ. The good humor and shining face of the speaker gave special emphasis to his message.

Dr. Joseph A. Smith, pastor First Church, Birmingham, Ala., brought the baccalaureate sermon, which was listened to by a large and appreciative audience. The Alumni Address was delivered by Dr. Thomas S. Brock, of Temple University, Philadelphia, Pa. He captivated his audience and left a favorable impression that will abide through the years. The Commencement address was delivered by Dr. H. L. Donovan, a special friend of Dr. Johnson, President of Eastern State Teachers College, Richmond, Ky., and was enjoyed by all. He won the admiration of all present. Dr. J. C. McPheeters, our faithful and much beloved President of the Board of Trustees, led the Sunday morning testimony meeting in which many participated. Mrs. McPheeters and daughter accompanied Dr. McPheeters to see their son graduate from the Seminary, a young man of fine personality and unusual promise. Dr. McPheeters, with Bishop Arthur Moore and a number of friends, is sailing for an extensive visit to Europe. Watch his third page in THE

HERALD for some interesting letters of travel.

Pray for us at Asbury. Our task is not an easy one. There has never been greater need for a school of its character than now. We must build and go forward with our God-given task. Send us students, help us with some of your tithe money, remember Asbury in your will, and help to make it a tower of strength for the saving truth of God that shall radiate around the world.

H. C. MORRISON.

### A Sad Wail.



give here a part of a recent letter from a man who seems to be intelligent, pious, and in great distress over the conditions of his church. Why should not a devout man be in distress when the church fails entirely to perform the great task to which God has appointed it? Indifference is sin. To be a true child of God one must desire that the church be the bride of Christ, separate from sin, consecrated to her Saviour and Lord, and busily engaged in the work of salvation.

Here is part of this brother's letter:

"For a number of years we have had a young man as pastor who was educated in one of those modern places where they make preachers, and he seems to be more interested in the social and material side of the church than getting people converted. He has turned the church into a place of clubs, parties, suppers. Dancers and unconverted people teach in the Sunday school and sing in the choir. How can God reach the people under such conditions? The people who unite with the church are brought in on decision day in the main. A few of us are praying to God for help."

Many letters of this character come to me; it appears that there are young men put forward in the churches who have no real message of salvation, who do not believe in the inspiration of the Scriptures, who devote themselves to social service which really means entertainments of a character that would destroy, rather than cultivate and develop, Christian life.

I can name a Methodist Church in a beautiful city where the bishops for a period of thirty-five or forty years appointed the worst modernists in an annual conference. They had no Gospel message. Their doors were shut against evangelists. The people starved for the Gospel and drifted from saving truth. The humbler class of people who got nothing out of reading the creed and all the rest of it quit attending church.

There appeared upon the scene a young man preaching on the street corner, offering salvation and peace to the prodigal in a far country longing for the bread of his Father's house. A revival broke out. Souls were converted. A tent went up. Some people were sanctified. Others came to see what it was all about. Conviction spread. A congregation was organized. The fire burned. The neglected and desolate gathered, heard the truth, repented, prayed, found the Lord Jesus a Saviour. A new life broke out among the humbler cottages. The divine fire spread while modernistic Methodist preachers puffed their tobacco smoke and sneered. I was about to say my God pity them in the Day of Judgment, but there is no pity in the Day of Judgment. The time of mercy is past; the time when justice speaks in positive tones.

A church was built, organized and pastor appointed and well supported; and the good work goes on. It isn't a Methodist Church. Who is responsible? I wouldn't like to be the bishop in the Day of Judgment who took pains to keep modernists in that Methodist Church for more than a quarter of a century.

One of the leading men in that church who paid largely for the support of the pastor and to keep up the church budget said to me, "We had one of those modernists for five years and in that time he did not preach a single Gospel sermon." That prominent member made a mistake in submitting to that sort of thing. He ought to have talked to the elder; he should have written to the bishop and positively refused to be imposed upon by a skeptic in the pulpit moving around from one good appointment to another. As we think on these things we can understand why the Scriptures tell of a coming Judgment Day when men must render an account to God for their conduct here.

### Protracted Meetings in Scottsville, Ky.

It was my privilege to be with Rev. J. L. Piercy, pastor of Main Street Methodist Church, for two weeks in the beautiful little city of Scottsville, county seat of Allen county. Many of the readers of THE HERALD will recall that Rev. J. L. Piercy is the man who was co-laborer with me some thirty years ago in an evangelistic tour of the world. Many missionaries and native Christians will remember his devotion, zeal and glad testimony to the saving and sanctifying power of the Lord Jesus. Since that time Brother Piercy has held a number of important stations in the Louisville Conference, and was for four years a successful presiding elder.

This meeting closed June 25; it was a time of seed sowing rather than reaping. There were quite a number at the altar for reclamation, renewal of their covenant with the Lord and sanctifying grace. A few excellent people claimed the blessing of full salvation; many bore witness that they had been greatly blessed in their souls. Brother Piercy conducted some excellent testimony meetings in which many gave words of praise to the Lord as their personal Saviour. This is Brother Piercy's first year as pastor of this church; he served this same church some years ago. It was my privilege to stay at the parsonage where Sister Piercy and the faithful colored girl who assisted her took the best care of me.

Rev. Ralph Carter, of Lockhart, S. C., student in Asbury College Seminary, conducted the singing and won the admiration and Christian love of the people. He is a devout, consecrated young man. I do not know when I have heard solos with more pathos and gracious effect upon an audience than were sung by this young man. May the Lord bless and use him in soul winning. I commend him to pastors who need the kind of work he is so capable of doing and glad to render in revival meetings. He expects to be with us again next year at Asbury.

I preached each morning at 10 o'clock and after a bit of rest, went to the homes of the churchmembers for dinner. It was my privilege in this way to enter many beautiful homes and enjoy the hospitality of those fine Kentucky people. May the Lord graciously bless Brother Piercy and the people whom he serves with such diligence and joy. I have never seen a pastor so ready to take his car and go after the aged. If we passed some one walking with a bit of difficulty, he would drop me at the church door and hurry back to assist them to the sanctuary. His good humor is contagious among the people of various denominations.

Brother Sidell, pastor of the M. E. Church, was very faithful and brotherly; stayed by us from start to finish, in prayer and good fellowship. The two churches, M. E. and M. E., South, have lived for years with a friendly spirit of co-operation, and are now drawn closer together by the recent unification in Methodism.

Faithfully,

H. C. MORRISON.

Jesus did not make fermented wine. Both sour and sweet grape juices were then known as wine.



## Who'll Take One?

In a recent issue of THE HERALD, Dr. Morrison was writing about the scholarships in Asbury Theological Seminary, and suggested that any one disposed to sponsor one of these fine young men for next year, to notify us. Of course, we have not had time, as yet, to hear from many of you, but I am writing this notice to "stir up your pure minds by way of remembrance," and that you may be considering the matter.

If it were not for the help we get from the "faithful and true of the Lord," it would be impossible to carry on the seminary work, as almost every young man has to have assistance in order to take advantage of this seminary where the unadulterated word of God is given to the student, and where their faith is encouraged and stimulated so that, when they have gone from the seminary, they shall be flaming evangelists of a full gospel and a proclaimer of a Savior who is able to save to the uttermost all who come unto him.

The Lord has given me the privilege of looking after the scholarships for these young men, and instead of being a burden, our dear friends have made it a delightful task by rallying to our assistance through the years. Last year I had 47 young men sponsored by friends who believe in an inspired Gospel, who, in their faith and prayers, are "contending for the faith once delivered to the saints," and who believe that the best way to invest their means is in young men who will be preaching the gospel of full salvation, perhaps, after the donors shall have quit the walks of life and gone to their well deserved reward.

Now, the purpose of this notice is this: Will the friends who so generously helped a student, or students, last year write me if they can assume the sponsorship again this coming year, and for how many. If you prefer the same young man, if he did not graduate this year, we shall be glad to assign him to you again. If you have never taken a scholarship, we shall have the young man who is the beneficiary of your gift, write to you after school opens and thus make a personal acquaintance and friendship that will be of mutual helpfulness to both parties.

Dr. Morrison and I feel that there is no work that will count so much for the ongoing of Christ's kingdom as a ministry filled with the Spirit, whose supreme desire is to seek the lost and turn them toward the Father's house. Let's hear from any and all who will take a scholarship, which is \$85.00 for the school year, and can be paid monthly, quarterly, or any way that suits the convenience of the donor. I'll be waiting to hear from you.

MRS. H. C. MORRISON.

(Continued from page 5)

one; maybe the scorching winds of temptations are too much for us and God slips us under his wing of shelter until the storm subsides and we can come forth to battle with renewed strength.

It is said that it was the storm that drove a birdling into shelter from the raging winds, that provoked Charles Wesley to pen that great old hymn of the ages, "Jesus, Lover of my soul, let me to thy bosom fly; while the nearer waters roll, while the tempest still is nigh."

In Psalm 42:7, we hear the Psalmist declaring, "All thy waves and thy billows are gone over me." Mind you, they "went over him;" they lingered not to submerge, never to be delivered. What matters if the billows "go over us," provided we come out cleaner and more confident of the Father's keeping.

The following poem by Anna Johnson Flint has encouched within it, the thought I am endeavoring to get to you. She says, in her poetic lyric,

They are His billows, whether they go o'er

# WOULD YOU TOUCH ONE OR MORE LIVES WITH THE GOSPEL?

"In the morning sow thy seed, and in the evening withhold not thine hand."—Eccl. 11:6.

No greater joy or happiness can come to one than that which comes from the realization that through one's thoughtfulness, kindness or effort, one has been instrumental in the salvation, sanctification, or the restoration of some one from the life of sin back to God.

The opportunity is yours just now to make an effort to do this very thing. We want you to try it, pray over it, and and put forth your best efforts, with this one thing in mind—that of being of spiritual help to some with whom you come in contact.

We have had hundreds of letters from people all over this country, who have gotten great spiritual blessing from reading THE PENTECOSTAL HERALD and we are asking if you will not make it possible for its weekly visits to go into four or more new homes from now until January, 1940, on our special introductory offer of 25c each.

Won't you make a list of those to whom you think THE HERALD might be of some spiritual help, and then plan as to just how you can get the paper to them. First, by possibly using some of your tithe money to send it to them, or by making a freewill offering over and above your tithe; second, by speaking to some of them about taking the paper on this special offer, and third, by talking the matter over with some one who has the means, about sending it to a certain number of people, telling them what you hope to accomplish.

It is so often the case that an opportunity to do some good never presents itself but once. For this reason, we urge you not to pass this opportunity by, but to act upon it NOW

If you could be in our office and read some of the thousands of letters that come to us as to what THE HERALD has meant to them, we believe you would consider this a real opportunity, and don't hesitate to send the paper to someone, thinking they will not read it, as you will be surprised to know in how few instances the paper is not read. At least, your effort for good will have been made.

May we not hear from you at once.

Hiding His face in smothering spray and foam;  
Or smooth and sparkling, spread a path before us  
And to our haven bear us safely home.

"They are His billows, whether for our succor  
He walks across them, stilling all our fear;  
Or to our cry there comes no aid nor answer,  
And in the lonely silence none is near.

"They are His billows, whether we are toiling  
Through tempest-driven waves that never cease,  
While deep to deep with clamor loud is calling;  
Or at His word they hush themselves in peace.

"They are His billows, whether He divides them,  
Making us walk dryshod where seas had flowed;  
Or lets tumultuous breakers surge about us,  
Rushing unchecked across our only road.

"They are His billows, and He brings us through them;  
So, He has promised, so His love will do.  
Keeping and leading, guiding and upholding  
To His sure harbor, He will bring us through."

(Continued from page 4)

faithful Creator, and say, like Job, "Though he slay me yet will I trust him." Jeremiah viewed a ruined land and a burnt city; he wept for a beloved people in captivity and a temple razed; he grieved for a life's work ended in disappointment and a harvest past:

yet while looking over smoking ruins and blasted hope, he lifted his eyes toward heaven and said, "Great is thy faithfulness." The eternities belong to God. Our sorrow may endure for earth's little night, but a joyful morning cometh when God shall wipe away all tears from our eyes.

**H. C. Morrison's Camp Meeting Slate.**  
Wilmore, Ky., July 23-30.  
Romeo, Mich., August 4-8.  
Indian Springs, Ga., Aug. 10-20.  
Morrison Park, Glasgow, Ky., Aug. 21-27.

## Notice!

Dr. J. C. McPheeters, our honored and beloved contributor of THE HERALD, sailed June 20, for a tour of Europe, on the invitation of Bishop Arthur J. Moore. Dr. McPheeters will send letters of travel to THE HERALD which will be most interesting and informing. May I suggest that our readers get busy and send in as many subscribers as possible on the 25-cent offer, that they may have the benefit of these splendid articles from Dr. McPheeters. Dr. McPheeters has promised us a letter while on board ship, which will be the beginning of his illuminating and interesting letters. Let's hear from our readers right away, with at least four subscribers on our remarkably low offer of 25 cents for THE HERALD until January 1, 1940.

MRS. H. C. MORRISON.

Sex love at first sight is only infatuation, and short-lived. Infatuation is a quick-grower, selfish, and dangerous. Real love is a slow-grower, unselfish and safe.



## OUR BOYS AND GIRLS

### THOSE TERRIBLE WAGES!

"See that my dinner is ready by twelve o'clock," said a man to his wife as he went to his work one morning, adding that if it were not ready, he would beat her. The wife, Sally, was a Christian, so, instead of returning rough threats and speaking cross words, she hastened to do as her husband told her; and on his return at ten minutes to twelve, dinner was ready, and she was seated by the table reading her Bible.

Such was the disposition of the husband that he was rather angered at finding all in readiness. He approached as if to strike her, as he sometimes did, but he was arrested by the Book that lay before her, a Book that had somehow taught his wife gentle words and kind actions, in place of the anger with which she used to meet his harshness.

He was a poor reader, he could only spell out a few words. As he looked down upon the page his eye caught the last verse of the chapter the wife had been reading. He began to spell out.

"The, the wages, what does that spell, Sally?"

"Wages," answered his wife.

"The wages of sin is death," "another long word, Sally, what does it spell?"

"Death," was the answer.

The words seemed to frighten him; they were very solemn. "The wages of sin is death," he repeated to himself, adding, "If anybody ever earned those wages, I have."

Quietly he ate his dinner and for once bade his wife a kindly good-bye. In the evening he returned sober, and exclaimed on entering his cottage:

"Those terrible wages! Sally, is the Bible full of the dark side?"

"Oh, no, Tom! There is a bright side as well as a dark one. Just let me read the whole verse to you," and Sally read, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord."—Rom. 6:23.

Earnestly she told her husband of the love of God, of the work of the Lord Jesus on the cross, how he died for sinners, and that the vilest who came to him would not be cast out. He listened eagerly while the tears ran down his face, and when she had finished he cried, "God be merciful to me, a sinner." God worked in his soul; he realized that he was a lost sinner; he trusted in the Lord Jesus Christ as his Savior and was saved.

Unsaved readers, have you been earning the wages of sin? Have you ever thought what those wages are? "The wages of sin is death."

Dear Aunt Bettie: This is my first letter to The Herald and would like to join your happy band of boys and girls. I am saved and sanctified and serving the Lord. I was twenty years old December 30. I have dark brown hair and hazel color eyes. I have a Sunday school and there are nearly thirty children learning about our Lord every Sunday. I belong to Faith Mission. I would like to hear from any of the pen-pals and would like snapshots. I will answer all letters I receive. May God bless you all.

Mrs. P. Jeevanandam,  
Near Mission Hospital, Hanamakonda,  
(Deccan) India.

Dear Aunt Bettie. Will you let a "Michigoose" join your happy band of boys and girls? I am a child of God and happy to be one. I am thirteen years old and five feet, five inches tall. I have dark brown hair (curly) and a light complexion. I weigh 114 pounds. I was fourteen years old July 3. Rev. James is our pastor. I go to Sunday school every Sunday and my mother is my teacher. The name of our church is Thoburn M. E. Church, of which I am a member. My hobbies are reading and piano. My mother has taken The Herald for

about a year and I have enjoyed reading page ten very much, especially the letters. I would like to receive letters from boys and girls all over the world, so let the letters come thick and fast to Jeanne Duncan,  
19966 Hull, Detroit, Mich.

Dear Aunt Bettie: Will you let a Kentucky boy join your happy band? I would like very much to see this in print. Grandfather subscribed for the paper for mother and I like to read page ten. I was saved last July during one of W. F. Huddleston's meetings. I have one sister, sixteen. I am thirteen years old. I have written to two girls but haven't heard from them. I go to Sunday school nearly every Sunday. I will try and answer all letters, so come on, cousins.

Lula Kathryn Bohon,  
Steubenville, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I was fifteen October 2. I have blue eyes, brown curly hair, and medium complexion. I am about five feet tall, weigh 130 pounds. I am planning to be a missionary and serve my Lord, who has done so much for me. In Africa. I would like to hear from boys and girls who are interested in this work. Won't you send your letters to

Ruth Kelley,  
Villa Rica, Ga.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band of boys and girls? Mother takes The Herald and I enjoy it very much, especially page ten. Mother likes it, too. I am eleven years old and in the fifth grade. I belong to the Free Methodist Church. My father is the pastor. Mother is a Sunday school teacher. My teacher is Miss Zetta McInturff. I enjoy her very much. Have I a twin? My favorite sports are bicycle riding and swimming. Can you guess my middle name? It starts with an E and has three letters in it. My birthday is October 27. May God bless you all.

Alice S. Pullin,  
Millers, Maryland.

Dear Aunt Bettie: Will you let a girl from a Pennsylvania farm join your happy band of boys and girls? This is my first letter to page ten. I hope it will escape the wastebasket. I am five feet, seven inches tall and weigh 135 pounds. I have brown hair and large brown eyes. My hobbies are outdoor sports and letter writing. I am a member of The Church of Christ and I like to participate in teaching Sunday school classes. I was sixteen March 7. Since I like letter writing, I want the boys and girls all over the U. S. A. to give me a good letter shower. So come on boys and girls, fill my mailbox and make friends. I will answer all letters received, so don't forget to write.

Lorraine Jaquish,  
Rt. 2, Covington, Pa.

Dear Aunt Bettie: I am an Indian Christian youth of eighteen years. I have finished my high school course and at present am working as a gospel preacher. There is real joy and happiness in the service of God. I have black curly hair, black eyes and red complexion. My chief hobbies are singing, collecting stamps and correspondence. I have nearly 3,000 different stamps. Won't a lot of you write to me? Ages do not make much difference, and I promise to answer all the letters promptly. This is my first letter and hope to see it in print. Your Indian cousin,

Boola Sumpathirao,  
Amalapuram, East Godavery Dist.,  
South India.

Dear Aunt Bettie: This is my first letter to The Herald. I would like to join the happy band of girls and

boys. I am a girl twenty-two years old. I finished the seventh grade, and was ready for high school, and went three days, and decided I didn't like it, and quit, and never did go any more. Later on I went to a typing school. I have read the Bible through once, and I am going to read it through this year. I have already read Genesis, and started on Exodus. I belong to the Nazarene Church. I need the prayers of all Christians. I have been saved, but I guess I have backslidden. My pastor is Sister Erick. I like her very much. Her husband is a preacher. I really enjoy hearing them both preach. I go to Sunday school every Sunday I can. My hobbies are trying to play my guitar, reading the letters in The Herald. I am five feet, eight inches tall, weigh 148 pounds, have grayish brown eyes, dark brown wavy hair, and dark complexion. My birthday is Feb. 6. Have I a twin? I would like to make pen-pals by this letter. I promise to answer every letter I receive. A would-be pen-pal.

Ella Rhodes,  
Rt. 2, Lufkin, Tex.

Dear Aunt Bettie: I want to take this opportunity to witness for my Lord. I want to thank him for what he is to me. He saves, sanctifies, and keeps. It is God's greatest gift to man. We can do without many things but we cannot do without salvation if we are to be happy in this life, safe and secure for the life beyond. I often think of that beautiful verse of scripture, which is so dear to our hearts, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16. Whosoever means you; also it means me. Have we accepted the Jesus way of life, and taken of the water of life freely? I ask for the prayers of praying people, that I might stay true to God, that I might do what he would have me do, and live the life that will be pleasing to him. My twin sister and I are gospel preachers. We have done some evangelistic work, and still feel the call to further work for our Master, but now are at home caring for an invalid father. We get lonesome at times and long for something to read. I wonder if any of you cousins have any good story books you would like to pass on to others to read? I want only good religious stories. If you see fit to send these books, I promise to take good care of them, and will send them back to you as soon as I can read them. Write your name and address on front page. God bless you all.

Grace Roberts,  
Rt. 1, Pecan Gap, Tex.

Dear Aunt Bettie: Would you let an Indiana boy join your happy band of boys and girls? This is my first letter to The Herald and would like to see it in print. I am eleven years of age and weigh 84 pounds. I am 54 inches in height. My birthday is June 24. Have I a twin? I am a Christian. My father is a minister of the Pilgrim Holiness Church in Evansville. I like to go to Sunday school. My Sunday school teacher is Edgar Godbey. I would like to hear from all the boys my age. Come on, fellows, and give me a good letter shower.

Walter Goins,  
1534 Fulton Ave., Evansville, Ind.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. I have been a subscriber of The Herald for over a year. We enjoy it very much and feel that it is a blessing to thousands of homes. I am a Christian and a member of the M. E. Church, South. I will be twenty-two years old August 7. Have I a twin? I am five feet, ten inches tall, weigh 145 pounds, and have blue eyes, brown wavy hair and fair complexion. I pray that The Herald may continue to bless homes over the land. May God's richest blessings rest upon you and Dr. Morrison. Will be glad to hear from readers of page ten.

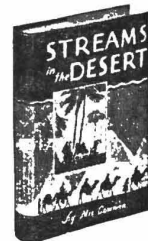
Rowena Hammons,  
Rt. 3, Beaver Dam, Ky.

Dear Aunt Bettie: Will you let another North Carolina girl join your

## Gospel Tents

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happy band of boys and girls? I am a girl twenty-three years of age. My birthday is October 26. I have blond hair, blue eyes, fair complexion, and weigh 97 pounds, and am five feet, two inches tall. I am a Christian and a member of the Free Will Baptist Church. I would like to hear from anyone desiring to write me. I am anxious for lots of pen-pals. I will answer all letters received.

Mildred Flowers,  
1207 N. George St., Goldsboro, N. C.

Dear Aunt Bettie: Will you let a Kansas girl join your happy band of boys and girls? I was fifteen years old January 13, 1939. I am a Christian and belong to the S. D. Advent Church, but we are not able to go to church. We have our Sabbath school at home. I am in the seventh grade. I go to the Wilson school. My teacher is Miss Knadler. I like her very much. My aunt sent us The Herald, and I like to read page ten. I have dark hair, blue eyes, and fair complexion. I have lived in three states and I like Kansas best of all, because I am with my uncles and aunts. I am very fond of my uncles and aunts. My hobby is collecting poems. I am 59 inches in height, and my weight is 93. Have I a twin? If so, let them write to me. I will answer all the letters that I receive.

Jessie Shepherd,  
Rt. 2, Kingman, Kan.

Dear Aunt Bettie: Would you let a girl from Minnesota join your band of happy boys and girls? I have read page ten for many months but haven't seen any letters from Minnesota, so I hope Mr. W. B. isn't in when this arrives because this is my first letter and I hope to see it in print. I was fifteen years old May 27, 1939. Have I a twin? I have dark brown hair and eyes. I am about five feet, five inches tall. I am in the ninth grade and go to school at the Hector public school. I enjoy receiving letters and promise to answer all letters received. So let the letters fly to

Kathryn P. Reed,  
Rt. 2, Box 31, Hector, Minn.

Dear Aunt Bettie: I'm a Tennessee girl and would like to hear from some boys and girls. I am fifteen years old. My birthday is September 7. My hair is brunette color. I have blue eyes, fair complexion, weigh 90 pounds, and am five feet, three inches tall. Have I a twin? I am not a Christian but hope to be. I go to school and am in the eighth grade. Boys and girls, write me a letter and if you have any pictures send them along. Let the letters fly to

Alene Teague,  
Rt. 1, Box 73, Scotts Hill, Tenn.

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## FALLEN ASLEEP

MALLORY.

The Rev. Edward D. Mallory, 87 years, passed triumphantly into heaven on May 27, 1939, in St. Petersburg, Fla. A more sweet, heavenly, angelic departure could scarcely have been excelled. Almost constantly repeating verses of scripture, having wonderful visions of heaven and all the other saints up there, he said so many times, "How sweet it will be to see Jesus, and join them around the great throne." He was glad to go home, praising God to the end, which was exceedingly peaceful. Seven minutes before he had ceased to breathe, his last words were: "It won't be long now until I'll be in heaven." "Oh! I'm as weak as a rag, but as happy as an angel. Praise the Lord!"

Born in Canada, where he entered the ministry 64 years ago, he attended McGill University, became a master of Hebrew, graduated from Wesleyan Theological College as senior prize-man, May 5, 1880. Was ordained June 20, 1880, at Stanstead, Quebec. His pastorates were in Arundel, Stanstead, Point Lewis and The Great St. James Church in Montreal. He came to Boston in 1884 and was pastor of Grove Hall Union Church, Boston, Mass. He married the daughter of the late Dr. Charles Cullis, eminent "Faith Healer," whom he assisted in conducting large meetings at the Camp Grounds, both in Old Orchard, Maine, and Intervale, N. H. Mr. Mallory was superintendent and treasurer of The Cullis Consumptive's Home in Boston, and Faith Missions at home and abroad for many years. For three years he was assistant pastor of Central Congregational Church in Dorchester, Mass. Later he was with the New England Deaconess Association and Chaplain of The Palmer Memorial Hospital. In 1926, he joined Park Street Church, and was visiting pastor under Dr. A. Z. Conrad for six years, until he came to St. Petersburg, Fla., for his health, where he made his home up to his death. Here, as elsewhere, he was very prominent in ministerial activity and served in an executive capacity on many religious and Institutional Boards, and was dearly loved by all who came in contact with him, commonly called: "A rare Saint," "Truly a Man of God," "A precious soul," "A Christlike Man." All of these were absolutely true of him because he was indeed so genuinely Christlike in his everyday walks of life. Much time was spent daily in his Bible and prayer.

His recent illness was more of a gradual weakening condition, with scarcely no pain (if any), to be compared with the falling of ripening fruit, or the full development of a beautiful flower. He was always exceedingly kind, patient, sweet and perfectly submissive in the Lord's will, in perfect trust and faith. His living so closely to the Divine One accounts for his lack of suffering pain seems logical. No hypodermic drugs needed. His loyal physician for six years, a Roman Catholic too, said at his death-bed: "A more peaceful, angelic face I have never seen." "A wonderful soul." "Just another saint has entered Heaven," and tears came to his eyes.

Rev. Mallory was the originator of Testimonial Funeral Services, so it was only fitting that his should be of the same type, which was most unusual, uplifting and inspiring. The beautiful, sweet testimonies from those, some of whom had for many years, been so closely associated with him, telling what God had meant to them through the superb Christian fragrance shed by such a man, who lived as near perfection as any human being could possibly live on this earth—were a blessing and benediction to all who attended the services, which were conducted by the Rev. W. T. Watson, pastor of The Gospel Tabernacle, where Rev. Mallory was a faithful member, also vice chairman of the Executive Board, officiating. "Face to Face With Jesus," and "The Sacred Cross," were sung. The

precious remains were laid away in scenic Memorial Park, St. Petersburg, Fla., May 30, 1939. He led a great life. Let us rejoice!

DICKSON.

J. H. Dickson passed away June 15, at the Wray Hospital following a brief illness. Funeral services were held at the Vernon Methodist Church, Sunday, June 18, at 1:30 P. M., and the remains were laid to rest in Glendale cemetery. The service was conducted by the Rev. Wm. Brown of Wray.

James Henry Dickson, son of Robert Dickson and Lucy Payne Dickson, was born in Pike county, Ill., Nov. 24, 1866, and departed this life as above stated at the age of 72 years, 6 months and 22 days. He came to Colorado in 1887 and took a homestead southwest of Vernon. After proving up on the homestead he returned to Illinois and in 1898 moved to Colorado with his family and he had resided here continuously since that date and had been engaged in farming.

In April, 1894, he was united in marriage with Lena Mae Helme and to this union four children were born. While these children were yet small the home was made motherless by the death of his wife. December 25, 1904, Mr. Dickson married Fannie A. Moore and to this union six children were born.

Mr. Dickson was converted at the age of 21 and joined the Methodist Church. He remained a faithful member giving the church generously of his service and support. As a husband and father he was always thoughtful and kind and he set an example of godly living that will always be an inspiration to his family. In the words of the Psalmist it could be said of him, "I have set the Lord always before me." As a young man homesteading alone, a friend said of him that when the Sabbath came, having no church available to attend, he took his hymn book and Bible and worshipped alone. This spirit of reverence and faithfulness was characteristic of him throughout his life, for in his devotion to God and the Church he was always found at his post of duty. One memory that the family will cherish is that he began each day with the reading of the Scripture and prayer with the members of the family gathered about the family altar, where God was petitioned for guidance. Truly he fought a good fight, he finished the course, he kept the faith, henceforth there is laid up for him a crown of righteousness.

The end came quite suddenly after an illness of only one week. Though too weak to speak clearly those at his bedside could distinguish among others the words, "I'll soon be Beyond." At the funeral the mixed quartet sang three of his favorite songs: "Face to Face," "Saved by Grace," and "Beautiful Valley of Eden."

### INTRODUCING A BAPTIST EVANGELIST.

I may be doing some community a favor where the Baptist element must be considered, when I introduce Rev. Gilbert Howe, Box 78, Meadville, Pa. Here are the facts:

He is not yet thirty years of age, with a wife who is a good pianist and partner in soul winning. He is an exceptional soul winner, for personal or mass evangelism, or a good man to take the singing and exhorting with a pastor who wishes to do part of his own preaching. His style is what I call cyclonic, in preaching and song service. That is needed in some places. He was trained at Houghton College. He is not sectarian in spirit and is loyal to the Bible and a full gospel. John Paul.

Walter McCleary has written three pamphlets, "An Hour With Jonathan Goforth," "An Hour With Adoniram Judson," and "An Hour With J. Hud-

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### THE GREAT WARRIOR.

To Dr. H. C. Morrison.

Out of the darkness of despair  
A homeless orphan came;  
And, lifting up his eyes in prayer,  
He breathed His holy name.

The Master heard the prayer he  
voiced.  
On high a joyous sound  
Burst forth. The angel choir rejoiced:  
A lost soul had been found.  
The Holy Spirit came to dwell  
And shone upon his face;  
And from his lips divine words fell,  
Which told of saving grace.

Clad in the armor of the Lord,  
With battle flag unfurled,  
Flashing the sword of God's own  
Word,  
He crusaded 'round the world.  
His wealth is great, but no thief he  
fears;

His wealth, no coffers hold.  
O'er his brow's the silver of fourscore  
years;  
In his heart is naught but gold.

A jeweled palace for all time  
Where crystal waters roll—  
This shall be his; its beauties chime  
The music in his soul.

O great old warrior, fighting sin,  
May God prolong your days  
That you may countless others win  
To sing His love and praise!

Man knows not all the good you've  
done  
Along the paths you've trod—  
I know I've touched the hand of one  
Who holds the hand of God.  
Robert Paul Turbeville.

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# SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDDORFF, BLACKSHEAR, GA.

Lesson V.—July 30, 1939.

Subject.—Jehoshaphat: A Life of Obedience. 2 Chronicles 17-19.

Topic.—Reasons for Obedience.

Golden Text.—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. 6:33.

Practical Truth.—A life of obedience is required by God and is conducive to our highest welfare.

Time.—Jehoshaphat's reign was approximately from 876 to 851 B. C.

Place.—The kingdom of Judah.

Introduction.—God is the same yesterday, today and forever. Nations rise and fall. Customs change, but God's eternal laws are unchangeable. Hence we may study with profit God's dealings with kings of the ages past, for we know as he dealt with sin and righteousness in the long ago, so he deals today, and that "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

Our topic for today is, "Reasons for Obedience," and Jehoshaphat, King of Judah, is the character we are to study as illustrating what obedience to God did and will do for a king and a nation.

Jehoshaphat was the fourth king of Judah, the son of Asa and Azubah. He became king when he was 35 years old and reigned 25 years at Jerusalem. He was pious like his father and possessed great energy and zeal. He was said to have been more like David than any of the other kings of Judah, and that he raised the kingdom to the highest point it had reached since the division into the two kingdoms.

Jehoshaphat realized the importance of being obedient to God. He was king, but he recognized as supreme, God and not the state, as do such nations as Russia, Germany, and Italy today. Not only was he obedient, but he wanted his people obedient to God. He ordered the high places removed, though this act was not fully accomplished, and in the third year of his reign, he commissioned his chief princes and certain Levites and priests to teach the people and have the book of the Law read throughout the cities of Judah. How superior this king's commands to laws in some of the states of our own nation that will not even allow the Bible to be read in the public schools!

Consider the rewards that came to Jehoshaphat on account of his obedience to God. "The Lord established the kingdom in his hand . . . and he had riches and honor in abundance." See verse 10, and note that his country enjoyed peace. Tribute came from the Philistines, and the Arabians brought great presents. His people were loyal to him, and his own life was filled with joy and satisfaction because he obeyed God. He realized that "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. It is our supreme duty to God whatever the cost. In our own human weakness we may feel that the cost is too great to be a Christian. True, we may have to give up many things we hold dear. Certainly we shall have to give up ungodly pleasures. We may have to give up lux-

uries and live a life of self-denial; we may have to give up worldly friends; we may have to give up a chosen career; we may have to give up position and be resigned to a life unknown, unhonored, and unsung; we may have to suffer persecutions and afflictions; we may have to give up "the desire of the eye" (our best loved one) as did Ezekiel of old. (Ezek. 24:15-18), but if God requires these things, he knows what is best for us, and obedience will bring its due reward. Even Christ, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8).

Obedience to God rewards us physically, mentally and spiritually. The man who regards his body as the temple of the Holy Ghost is not going to defile it with liquor and tobacco, nor with injurious foods or habits that will defile; hence the reward of a strong, healthy body—the greatest asset that life can give. Obedience to God will inspire in one a desire for truth and knowledge, and he will not debase his mind with filth, but study to know God's laws and that which will enlighten and purify. Obedience to God will help one spiritually. It will enlarge his prayer life and he will reach out in faith for a deeper, purer life for himself and for others.

Obedience to God will assure one that his needs will be supplied. Note that I do not say luxuries, but needs. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is God's promise to the believing, obedient child.

Above and beyond all of these, obedience to God assures one of eternal life. How well we may afford a life of sacrifice and service in this world if in the world to come we shall reign with Christ eternally. Obedience to God will cause us to repent of our sins, confess our sins, forsake our sins, and believe that only through the merit of the blood of Jesus Christ can we be saved, and this is the paramount issue of our lives. God grant that we may obey his will and reap eternal life through Christ our Lord.

Comments on the Lesson Text.

1. Jehoshaphat—and strengthened himself against Israel.—From the disruption of the kingdom, the kingdoms of Israel and Judah were rivals, and sometimes one and sometimes the other prevailed. After the death of Baasha, king of Israel, his kingdom was weakened by civil contentions, and Jehoshaphat got the ascendancy. While Jehoshaphat strengthened himself against Israel, he desired peace. He, however, made the mistake of making an alliance with Ahab, the king of Israel.

2. Cities of Ephraim.—This conquest from the kingdom of Israel is referred to in Chapter 15:8.

3. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David.—Fortunate is that man who has had godly ancestors, and blessed is he who is willing and anxious to follow in the paths of his righteous forefathers.

4. The doings of Israel.—Ahab, king of Israel, is noted in the world's history for his wickedness. His wife

Jezebel was even more infamous than he, and through her influence, the worship of Baal was established throughout Israel. Ahab built him a temple and an altar at Samaria, and he had a grove for the wicked orgies of Ashtoreth, the supreme female divinity of the Phoenecian and Canaanitic nations. He had a college of 450 priests and 400 prophets of the groves, and all of them were fed at Jezebel's table. Jezebel ordered Jehoviah's prophets to be put to death, but 100 of them escaped and were hidden in a cave by the good Obadiah, the governor of Ahab's house.

9. And they taught in Judah.—The princes, the Levites, and the priests. It is presumed that the princes instructed in the civil law and constitution of the kingdom. The Levites, in regard to the temple service and the ritual law, and the priests in the religion that they professed. So the nation received instruction in their duty to God, to the king, and to one another.

10. The fear of the Lord fell upon all.—The people became obedient to the laws of God as well as the king, and the nation enjoyed peace and prosperity. The surrounding nations had no hope of subduing such a nation with such a God.

11. Also some of the Philistines brought Jehoshaphat presents.—The Philistines brought silver and doubtless other kinds of merchandise, and the Arabians brought him cattle in which their riches consisted, thus paying tribute and insuring peace.

12. Jehoshaphat waxed great exceedingly.—He kept the people employed and paid them for their work. With such principles as Jehoshaphat employed, his nation enjoyed peace, piety and strength.

## PERSONALS.

For sale, at reasonable price, our two cottages at Mooers and Richland Camps, N. Y. Cottages are in best of condition. Address, Rev. F. E. Miller, Lowville, N. Y.

Morgantown, W. Va., Forest Ave., tent meeting, August 28-Sept. 10. Evangelist, Rev. F. Lincicome. Missionary days, Thursdays. Address Mrs. Zinn, 451 Pine St., Morgantown, W. Va.

Rev. E. O. Hobbs will hold the Mt. Hope camp near Flemingsburg, Ky., August 3-13. He has an open date preceding this camp and one immediately following which he would like to give to any one desiring his services, preferably in Kentucky. He may be addressed at Westfield, Ill.

The Spottsylvania, Va., camp meeting will be held August 4-13. Rev. Henry Screws will be the evangelist, assisted by a number of other ministers. Music will be in charge of the Hall-Culp Male Quartet. For reservations and other information, write Mrs. Bertie K. Andrews, Sec., Spottsylvania, Va.

Rev. George Bennard, of Albion, Mich., has open dates, one the middle of July and the other the second week in August. Now is the chance to secure the services of a man who has the reputation of writing some of the best songs of the day, and whose "Old Rugged Cross" was pronounced the most popular by a Radio contest



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of some months ago. Brother Bennard is a good preacher, and his services will be a blessing to any camp or community.

The Camp Meeting of the Holiness Christian Church will be held on the Eschol Camp Ground, Seyfert, Pa., August 4-20. Tents may be had at a reasonable price, also board and lodging at nominal charge. For information, address Rev. Ella J. Nace, West Conshohocken, Pa.

Young man, graduate of God's Bible School, of Cincinnati, Ohio, desires position with Religious Organization. Has experience in bookkeeping, typing, and general office work. Experience in Christian work, song soloist and pianist. Address Albert F. Swift, 522 North Sandusky St., Tiffin, Ohio.

A camp meeting will be held at Dunkirk, Ohio, August 10-20. Rev. and Mrs. George Galloway will be the evangelists. Music in charge of Mrs. Lois Spittler. Missionary Day Aug. 17. Rev. Charles Slater will be the speaker. Pianist and children's worker will be Miss Carol Shearer. For information, address Mrs. Lois Spittler, Marion, Ohio.

Rev. and Mrs. Jack Linn are confined to their beds in Oregon, Wis., because of a serious automobile accident while traveling on Highway 66, near Springfield, Ill. A blowout caused the car to overturn three times and then struck a telephone pole. The car was totally wrecked. The Linn's were in a hospital four days and then were brought to their home in Oregon, Wis. Prayer is asked for their speedy recovery.

Rev. L. E. Williams recently held a meeting in the Methodist Church, Clairmont, Ill., Rev. W. S. Watson



pastor. Delegations from surrounding towns attended night after night and were a great help to the meeting. A number were at the altar and some found the Lord after the evangelist was gone. Brother Williams will go anywhere his services are desired. Address him, Wilmore, Ky.

Rev. Paul John Pappas, who has been ill in the Veteran's Hospital, Memphis, Tenn., has recovered so that he is able to be in the field again. The doctors have advised a dry climate for him and he wishes to get in touch with persons in Texas who may desire such services as he can render. He could go to Texas for a year, beginning October 1. We hope some of the brethren who desire an evangelist who is tried and true, will communicate with Rev. Paul John Pappas, Conference Evangelist of the Methodist Church, Tarpon Springs, Fla.

I wish to announce to the readers of The Pentecostal Herald that I am in the field of evangelism to "spread scriptural holiness over these lands." It has been my privilege to attend Cleveland Bible Institute under the presidency of Dr. C. W. Butler, and to spend a number of years as pastor; but the Lord has put the urge of evangelism on my heart. I am an elder in good standing in the Allegheny Conference of the Wesleyan Methodist Connection. My present address is C. F. Smith, Rt. 2, Cochran, Pa.

Mt. Hope Camp Meeting is located five miles east of Flemingsburg, Ky., on Fleming Co. Date Aug. 3 to 13. Workers: Rev. E. O. Hobbs, Westfield, Ill., Mr. and Mrs. Frank Salvador, of Evansville, Ind. Rev. W. O. Ulrey radio preacher of Louisville, Ky., will be with us first Sunday of camp and speak twice. Rev. E. Howard Cadle, of Indianapolis, Ind., speaker on "Nation's Family Prayer Period" each morning will be with us last Sunday afternoon of the camp. For information write Rev. W. P. Hopkins, Corinth, Ky.

I have had twenty-three years' experience as pastor and seven years as an evangelist. I am a member of the Wesleyan Methodist Church, and admitted to the Middle Atlantic States Conference as an elder. My first meeting is Coatsville, Pa., Wesleyan Methodist Home Mission, then to Shippenburg, Pa., Wesleyan Church. I will be glad to go anywhere for expenses, entertainment and freewill offering. References: Rev. W. L. Thompson, 3714 So. Race St., Marion, Ind., Evangelist W. H. Hawkins, 162 W. Main St., Penns Grove, N. J., Rev. E. Parker Buck, Justice Apt., Carney's Point, N. J., my pastor; Prof. H. E. Rosenberger, Houghton College, Houghton, N. Y. My present address is Box 98, Deep Water, N. J.—F. K. Smith.

The annual camp meeting of the Wesleyan Methodist Conference of Alabama will be held on the camp ground near Pell City, on the Bankhead Highway, July 19-30, 1939. The first service will be held July 19, at 7:30. The evangelist will be Rev. William A. Smith, assisted by Rev. Rufus Reisdorff. Special singer will be Rev. George Allred, of South Alabama. Meals will be 15c each, or 50c for the entire camp. Confer-

ence preachers, their wives and all visiting preachers will be given free entertainment; also free entertainment will be provided for all children under six years of age. Since this is a new camp, we urge all who can to bring tents or trailers.—Rev. J. Robert Sims, Sec., Talladega, Ala.

The third annual session of the Susquehanna Valley Camp Meeting Association was held at Milan, Pa., June 15 to 25, inclusive, and was the best camp held thus far. Rev. John R. Church brought messages freighted with unction and power. His preaching was in the demonstration of the Spirit and completely held the attention and interest of the large crowds that gathered for the feast. The Salvadores of Wayneville, Ind., were in charge of the music and all were greatly blessed by the splendid presentation of the gospel in music and song. This is a new camp, is rapidly growing; is expected that a new site will be found for next year's camp that will accommodate the rapidly growing attendance. Rev. Donald Snow has been engaged for next year's camp and The Holden Sisters have been engaged to direct the ministry in music. Brother Church and The Salvadores have been engaged for 1941 and all are looking forward to the return of these God-anointed workers. The Susquehanna Valley Holiness people are pressing the battle and look forward to victory. The following officers were re-elected for 1940: Rev. Cassius L. Myers, Pres.; Mr. Leon Bidlack First Vice-Pres.; Rev. Lorrin Wilson, Second Vice-Pres., and Miss Esther Vought, Sec.-Treas.

The Jamestown Camp had one of the best seasons in several years. Every one was encouraged by the splendid crowds and interest. The Young People's Bible Conference held the first two days of the camp, which is a chapter of the Young's People's Holiness League, had as one of their speakers Harold B. Kuhn, President of the Young People's Holiness League. The conference was a blessing to young and old. The Gaddis-Moser Party finished their second successive season as workers in the Jamestown Camp. They were splendid and God used them marvelously in the music and singing. Brother Gaddis brought some unusual messages and stirred us again and again in his characteristic way of delivering God's truth. Dr. J. L. Brasher, who has been in our camp for the eighth time in thirty years, proved himself again to be one of the outstanding exponents of full salvation truth in America. Under his ministry we were literally lifted into heavenly places with Christ Jesus. God blessed in the saving of souls, sanctifying of believers, reclaiming of backsliders, and healing of the sick. This year the holding board of the camp, property and the camp committee combined themselves into one board and we believe that God will bless us more wonderfully in the coming years under this new management.—Van Ness Chappell.

A good revival recently closed at the Polsgrove Methodist Church. The pastor, Rev. N. C. Gray, was assisted by Rev. J. R. Parker who brought us helpful, interesting and inspiring messages. The services were well at-

tended from the first to the closing service. Brother Clarence Whalen led the song services. There were four conversions and the entire membership was helped by the meeting. On June 11, Laymen's Day was observed by the Polsgrove circuit with an all-day meeting at Polsgrove. Prof. Batson Palmeter, of Frankfort, brought the main address of the morning, "An Adequate Support of the Ministry," the subject. Brother Joe Kavanaugh spoke on the work of the Good Samaritan Hospital. Mr. Thad Rogers, of Frankfort, led the song service and brought a special message in song. Other visitors from Frankfort were, Rev. and Mrs. Chas. Grant, and Mr. and Mrs. Feuss. Brother Grant, assisted by his good wife, conducted the song service in the afternoon. Brother Wm. T. Baker, of Shelbyville, delivered the message. On August 1, Rev. Gray, assisted by Rev. Earl Van Houghten of Wilmore, begins a revival at Haviland Church. We ask an interest in your prayers for the meeting.

## REPORT.

This brief report covers the second quarter of the year, during which time we have been engaged in six campaigns, four church revivals and two camp meetings. While not all were meetings with great visible results, yet we feel each to have been successful in yielding fruit for the cause of Full Salvation.

A return engagement at City Temple, Baltimore, Md., was a time of refreshing victory, not so much in the number of seekers but definite spiritual up-building. The work of the Temple is of an interdenominational character and gives a spiritual tone to many of the churches. In the Pilgrim Church at Hurlock, Md., our next meeting, we had a delightful ministry with good results and much constructive work being done. Mrs. Wilson and daughter Augusta helped with the music but the Jester Sisters of Marcus Hook, Pa., were the engaged workers and did their part well. The campaign in the Holiness Christian Church at Mable, Pa., is what we called "a big, little meeting," church building small but results in the services large. I class this among my very best meetings of the year. Thomasville, N. C., in the Pilgrim Church, was the scene of our next meeting, and with the Salvadores, of Evansville, Ind., as singers—always rendering most commendable service—and the Holy Spirit in our midst, it proved to be a most fruitful time. Cressona, Pa., was our first camp of the year, a return engagement. Mrs. Wilson and daughter had charge of the music and with others helping from time to time, added greatly to a good camp. Finance came easy, attendance, in enlarged tabernacle, gratifying and results large, truly a splendid camp; one of the 'best ever,' as some expressed it.

Delanco, N. J., with Dr. John Paul and MAY Lewis and wife as co-laborers was a delightful time of ministry. About one hundred young people, guests of the camp, constantly in attendance gave a real challenge and aided by the Holy Spirit we saw great good wrought among this youthful group, some of whom we believe will bless the cause in their tomorrows. Brothers Hartman, Hope, Vaughn, Schalchter, Shipp and Rev.

Mrs. Hoffman, pastors and leaders, were a great blessing and help in the success of the above mentioned campaigns. Pray for us as we carry on in this great work of soul saving.

David E. Wilson,  
General Evangelist.

## CAMP MEETING, CINCINNATI, OHIO.

Praise God from whom all blessings flow!

How thankful we should be for this triumphant victory! The camp meeting for which we had prayed and to which we had looked forward, has come and gone; but, thank God, the wonderful work and results are not past. We who labor with the Lord have the great satisfaction of knowing that our labors are not in vain, and all who have prayed and helped to make this camp meeting possible will share in the rewards in that day when we see him, the fairest of ten thousand, the one altogether lovely.

Never have we seen greater altar services or greater demonstrations of the outpouring of the Spirit. We are convinced that, "where the Spirit of the Lord is, there is liberty." Several nights' services the preachers were interrupted and the camp broke forth in one volume of thanksgiving, and the altar was crowded with hungry hearts.

Joseph H. Smith said that, after going all around, he had not heard a grumble. No, thank God, not a jar! Is not this the answer to the prayer of Jesus Christ, "that they may all be one?" Over forty denominations were represented among the preachers and laity, and yet you could not tell one from another, for there was glorious harmony and unity of spirit. Is not that the secret of this great camp? "Love is the fulfilling of the law." It is the identification of the Church. Jesus Christ said, "By this shall all men know that ye are my disciples, if ye have love one to another."

Not only was God manifested in the altar services, for salvation and entire sanctification, but the healing services in the morning were marvelous, and the Bible Readings and the missionary services from eight to nine. We are more and more persuaded that the old-fashioned line is our line. God has called us to preach the unsearchable riches of Christ, and I believe we could say in answer to all who ask for the identification with the Master, "The poor have the Gospel preached to them."

## PICKINGS

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## EVANGELISTS' SLATES.

**ALBRIGHT, TILLIE McNUTT**  
(New Philadelphia, Ohio)

**ARMSTRONG, C. I.**  
(Lock Box 181, Houghton, N. Y.)

**BABCOCK, C. H.**  
(Greensboro, N. C.)  
Connelly Springs, N. C. July 30-Aug. 6.  
Open date, August 7-18.  
Greensboro, N. C., Aug. 28-Sept. 4.  
Open date, September 5-20.

**BEATTIE, A. J.**  
(Transfer, Pa.)  
Bloomington, Ind., August 17-27.

**BECK BROTHERS**  
1370 So. 3rd St., Louisville, Ky.)  
W. Frankfort, Ill., July 18-August 10.  
Beverly, Ohio, Aug. 13-Sept. 1.  
Louisville, Ky., Sept. 10-Oct. 10.

**BLACK, HARRY**  
(Hinsdale, Ill., Rt. 2.)  
Indianapolis, Ind., July 18-30.  
Eldorado, Ill., August 3-13.  
Gaines, Mich., August 24-Sept. 3.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Flovilla, Ga., August 10-20.  
Gaines, Mich., August 25-Sept. 4.  
University Park, Iowa, Sept. 17-24.

**BUDMAN, ALMA L.**  
(201 N. Market, Muncy, Pa.)  
Hughesville, Pa., July 17-23.  
Tecumseh, Mich., August 1-20.

**BUSH, RAYMOND**  
(Missionary Evangelist, P. O. Box 26,  
Sebring, Ohio.)

**CALLIS, O. H.**  
(905 Lexington Ave., Wilmore, Ky.)  
Sioux City, Iowa, August 3-13.  
Clarksburg, Md., August 17-27.  
Westport, Ky., Sept. 3-17.  
Edwardsville, Ill., Sept. 27-Oct. 1.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Pensacola, Fla., July 16-30.  
Lufkin, Tex., July 31-August 8.  
Hallsville, Tex., August 9-20.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)

**CHURCH, JOHN R.**  
(Rt. 4, Winston-Salem, N. C.)  
Eaton Rapids, Mich., August 2-9.  
Mt. Vernon, Ohio, August 10-20.  
Delanco, N. J., Aug. 24-Sept. 4.

**CLARK, SCOTT T.**  
(19 E. Rio Grande St., Colorado Springs,  
Colo.)

**CLEVENGER, FRED AND DAUGHTER,  
NAOMI RUTH**  
(Sims, Indiana)

**COBB, DEE W.**  
(Preacher, Song Evangelist, Y. P. Worker,  
Box 42, Wilmore, Ky.)  
Thomaston, Ala., July 19-30.  
Mansfield, Ohio, July 31-August 13.

**COOK, JAMES AND LOUISE**  
(Singers and Musicians, 1212 Highland St.,  
Benton, Ill.)  
Creal Springs, Ill., July 17-30.

**COUCHENOUR, H. M.**  
(145 Canton Ave., Washington, Pa.)  
Woodfield, Ohio, July 7-30.  
Toronto, Ohio, August 3-10.  
Urichville, Ohio, August 16-Sept. 3.

**COUSE, J. BYRON**  
(Wilmore, Ky.)  
Denton, Md., July 28-Aug. 3.  
Conneautville, Pa., August 13-14.  
Delanco, N. J., Aug. 25-Sept. 4.

**DENTON, JOE**  
(219 W. North St., Medina, Ohio)  
Harker's Island, N. C., July 16-30.  
Alum Bank, Pa., August 2-13.  
Snover, Mich., August 23-Sept. 3.

**DEWEERD, JAMES A.**  
(Gaston, Indiana)  
Sebring, Ohio, July 21-30.  
Camp Union, Ohio, July 31-Aug. 6.  
Richwood, Ohio, July 31-August 7.  
Open date—August 10-20.

**DONOVAN, JACK**  
(1230 So. First St., Frankfort, Ind.)  
Jackson, Mich., July 12-23.  
Letts, Ind., July 27-Aug. 6.  
Wood River, Neb., August 10-25.  
Sioux City, Iowa, Aug. 27-Sept. 10.

**DUNAWAY, C. M.**  
(1011 Pope St., Columbia, S. C.)  
Ringgold, Ga., July 16-30.  
New Albany, Ind., August 3-13.  
Harrisburg, Ark., August 13-27.

**DUNKUM, W. B.**  
(1353 Hemlock St., Louisville, Ky.)

**FAGAN, HARRY AND CLEONA**  
(Singers, Pianist and Children's Workers,  
Shelby, Ohio.)  
Open dates.

**FERGUSON, DWIGHT H.**  
(401 N. M. St., Tacoma, Wash.)  
Canby, Oregon, July 9-23.  
Ferndale, Wash., July 20-30.  
Orchards, Wash., August 10-20.

**FOSSIT, D. W. AND WIFE.**  
(1030 E. Kentucky St., Louisville, Ky.)

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Farmersburg, Ind., July 20-30.  
New Albany, Ind., August 3-13.  
Kearney, Neb., August 17-27.  
Plainview, Tex., Aug. 29-Sept. 10.

**GIBSON, JAMES**  
(Main Ave., Cold Spring, Ky.)

**HAMES, J. M.**  
(Greer, S. C.)  
Franklin, Pa., July 17-30.  
Bloomington, Ill., August 17-27.

**GROCE, J. W.**  
(Box 1383, High Point, N. C.)  
Southmont, N. C., July 9-August 3.  
Mockville, N. C., August 20-Sept. 3.  
Tandeman, N. C., September 3-15.  
Lexington, N. C., September 17-30.

**HANDY, HERBER A.**  
(118 Newton Ave., S. W., Canton, Ohio)  
Hemp, N. C., July 10-Aug. 6.

**HAWKES, GEORGE R.**  
(Evangelistic Singer, Cornelius, N. C.)

**HOBBS, E. O.**  
(Westfield, Ill.)  
Flemingsburg, Ky., August 3-13.

**HODGIN, G. ARNOLD**  
(Asbury College, Wilmore, Ky.)

W. Mansfield, Ohio, July 23-Aug. 3.  
Conneautville, Pa., August 4-13.  
Frankfort, Ind., August 10-20.  
Damascus, Ohio, August 22-26.  
Athens, Pa., Aug. 27-Sept. 10.

**HORTON, NEAL**  
(The Mountaineer Evangelist, Rineyville,  
Kentucky)  
Geneva, Pa., July 16-30.

**HOWARD, FIELDING T.**  
(Salvisa, Ky.)  
Midway, Ky., July 24-Aug. 6.

**HOWELL, ROBT. A.**  
(661 2nd Ave., Gallipolis, Ohio)

**HUTCHERSON, CY**  
(Glasgow, Ky.)  
Kirkmansville, Ky., July 16-30.  
Cub Run, Ky., July 31-Aug. 13.  
Glasgow, Ky., August 18-27.  
Robards, Ky., August 28-Sept. 24.

**INSKO, IVAN A.**  
(Fishersville, Ky.)

**JACKSON, REV. AND MRS. VIEHE**  
(Preacher, Children's Workers, and Spe-  
cial Singers, Sparks Hill, Ill.)  
Joppa, Ill., July 17-30.  
Dahlgren, Ill., July 31-August 13.

**JAMES, MR. AND MRS. RUSSEL**  
(Lucerne Mines, Pa.)

**JENKINS, ROSCOE**  
(Carrollton, Ky.)

**JENSEN, HAROLD W.**  
(Box 123, Wilmore, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
Moreland, Okla., July 14-24.  
Boyer City, Mich., July 27-Aug. 6.  
Owosso, Mich., August 7-13.  
Wichita, Kan., August 17-27.

**JONES, CARROLL**  
(116 1/2 E. Indiana St., Rushville, Ind.)  
Darlington, Fla., July 23-Aug. 6.

**JOPPIE, A. S.**  
(530 So. Park, Owosso, Mich.)  
Staunton, Va., August 17-27.

**KELLER, J. ORVAN**  
(Beloit, Kan.)  
Minneapolis, Kan., July 16-30.  
Klamath Falls, Ore., August 20-Sept. 3.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)

**KUTCH SISTERS**  
(Singers and Playing Evangelists, 797  
Lebanon St., Lebanon, Pa.)  
Johnstown, Pa., July 28-August 6.

**LEWIS, M. V.**  
(517 N. Lexington Ave., Wilmore, Ky.)  
Hartselle, Ala., July 20-30.

**LINCICOME, F.**  
(Gary, Indiana)  
McKeesport, Pa., July 20-30.  
Eckert, Ind., August 3-13.  
Normal, Ill., August 17-27.  
Morgantown, W. Va., Aug. 28-Sept. 10.

**LINN, C. H. JACK**  
(P. O. Box 443, Springfield, Mo.)

**LONG, J. C.**  
(Telford, Pa.)

**LYON, REV. AND MRS. OSCAR B.**  
(New Albany, Ind.)

**McAFEE, H. H. AND WIFE**  
(Box 534, Lakeland, Florida)

**MASON, D. H.**  
(Albion, Ill.)  
**MILLER, JAMES**  
(954 W. Bellevue Pl., Indianapolis, Ind.)  
Mendon, Ohio, July 30-August 13.  
Grand Gorge, N. Y., August 17-27.  
Portsmouth, R. I., Aug. 28-Sept. 10.

**MILBY, E. CLAY**  
(Rushville, Ind.)  
Wilmore, Ky., July 20-30.  
Toronto, Ohio, August 3-13.  
Monrovia, Md., August 17-27.

**MULLET, WALTER L.**  
(1804 Ball Ave., Wooster, Ohio)  
Eaton Rapids, Mich., July 27-Aug. 6.  
Mt. Vernon, Ohio, August 10-20.

**NICHOLS, SYLAS H.**  
(Plymouth, Iowa)  
**OVERLEY, E. R.**  
(1970 Deer Park Ave., Louisville, Ky.)  
Monrovia, N. Y., July 29-Aug. 13.  
Moscow, Ohio, August 7-31.  
Moscow, Ohio, August 15-29.  
Winchester, Ky., August 30-Sept. 3.

**OWEN, JOSEPH**  
(Boaz, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)  
Ninety-Six, S. C., July 20-30.  
Aurora, N. J., August 4-13.

**PAPPAS, PAUL JOHN**  
(314 Disston St., Tarpon Springs, Fla.)  
Stapleton, Ga., July 16-30.

**PAUL, JOHN**  
(University Park, Iowa)

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Waynesboro, Miss., July 21-30.  
Port Crane, N. A., August 3-13.  
Monrovia, Md., August 17-27.

**QUINN, IMOGENE**  
(909 N. Tuxedo, Indianapolis, Ind.)

**RAPP, KENNETH A.**  
(1229 8th St., Nevada, Iowa)

**REES, PAUL S.**  
(Rt. 1, Box 89, Mound, Minn.)

**RICE, E. O.**  
(2020 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. H.**  
(309 N. Lexington Ave., Wilmore, Ky.)  
Kirksey, Ky., July 16-30.  
Flemingsburg, Ky., August 3-13.  
Winslow, Ind., August 14-28.

**RIDOUT, G. W.**  
(182 Yale Road, Audubon, N. J.)  
Open dates for camp and evangelistic  
meetings.

**ROBERTS, PAUL T.**  
(Wilmore, Ky.)

**ROBERTS, T. P.**  
(Wilmore, Ky.)

Carlisle, Ky., July 10-23.  
Shoals, Ind., August 3-13.

**ROBIE VICTORY MEETINGS.**  
(L. C. Robie, Sky Pilot, Union Springs,  
N. Y.)

**SCHILL, J. L.**  
(Song Evangelist, 404 E. Horton St., Bluff-  
ton, Indiana)  
Sebring, Ohio, July 21-30.  
Aurora, N. J., August 4-13.  
Greer, S. C., August 22-Sept. 3.

**SHANK, MR. AND MRS. R. A.**  
(P. O. Box 225, Lima, Ohio)

**SKINNER, G. V. AND WIFE.**  
(Singers, Musicians, Pianists with Guitar,  
721 Division St., Owosso, Mich.)  
Parkersburg, W. Va., July 16-30.  
August—Reserved.  
Stockdale, Pa., Sept. 17-Oct. 8.  
Denora, Pa., October 15-29.

**STUCKY, N. O.**  
(151 S. Prospect St., Bowling Green, Ohio)  
Reading, Pa., July 21-30.

**SUTTON, B. D. AND WIFE.**  
(Olivet, Ill.)  
Dalhart, Tex., July 23-August 6.  
Wichita, Kan., August 17-27.  
Decatur, Ill., August 28-Sept. 3.  
Mishawaka, Ind., Sept. 10-24.

**TARPLEY, J. W.**  
(1741 Lakewood Ave., S. E., Atlanta, Ga.)

**TERRY, THOS. L.**  
(Stanford, Ky.)

Monroe, Ind., July 23-Aug. 6.  
Allicton, Ky., August 10-20.

**THOMAS, JOHN**  
(Wilmore, Ky.)

**TURNER, O. C.**  
(Song Evangelist and Soloist, Wilmore,  
Ky.)  
Moers, N. Y., July 29-August 13.  
Grand Rapids, Mich., August 17-27.

**VAN HOUGHTON, E.**  
(Wilmore, Ky.)

So. Webster, Ohio, July 10-23.  
Polsgrove, Ky., August 1-13.  
Haviland, Kan., Aug. 22-Sept. 3.  
Winston-Salem, N. C., Sept. 6-17.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)

Open dates in July  
Open dates in August

**WILSON, D. E.**  
(38 Frederick St., Binghamton, N. Y.)  
Lake Pleasant, Mich., July 14-23.  
Ludlow Falls, Ohio, August 3-13.  
Houghton, N. Y., August 17-27.

**WISEMAN, PETER**  
(Asbury College, Wilmore, Ky.)  
Long Island, N. Y., July 28-Aug. 6.  
Bonnie, Ill., August 18-27.

## Camp Meeting Calendar.

## ALABAMA.

Hartselle, Ala., July 20-30. Workers:  
Rev. O. H. Callis, and Rev. and Mrs.  
M. V. Lewis. Write Mrs. G. W. Puckett,  
Sec. 1, Monrovia, Ala.

## CALIFORNIA.

PACIFIC PALISADES GROUP CEN-  
TER, Los Angeles, Calif., Summer Sea-  
son—1939.  
July 17-21—Evangelical Conf.  
July 24-30—Japanese Free Methodist.  
August 4-13—L. D. S. Reunion.  
August 28-Sept. 4—Church of God.  
Mount Shasta, Calif., July 23-August 6.  
Workers: Rev. Cornelius Haggard and  
a number of missionaries. Write Mrs. Olive  
M. Birch, Box 147, Mt. Shasta, Calif.

## COLORADO.

Denver, Colo., August 3-13. Workers:  
Raymond Browning, Glenn Griffith, Pasa-

dena College Quartet, Mrs. Florence Davis,  
Rev. Hertenstein. Write H. E. Johnson,  
Sec. 444 Elati St., Denver, Colo.

## GEORGIA.

Flovilla, Ga., August 10-20. Workers:  
H. C. Morrison, J. L. Brasher, Leonard  
Cochran, Homer Jenkins, H. W. Pittman,  
Mrs. J. M. Glenn. Write J. M. Glenn,  
Pres., Stillmore, Ga.

## IOWA.

Keokuk, Iowa, August 10-20. Workers:  
Rev. and Mrs. Theo. Ludwig, Mr. and  
Mrs. Kennet Ashby, Edith Huntzinger.  
Write Mrs. F. A. Oilar, Sec. 1027 Times  
St., Keokuk, Iowa.

Houghton, Iowa, August 17-27. Work-  
ers: Rev. David Wilson, Rev. Jos. H.  
Smith, Prof. O. G. Wilson, Rev. Howard  
Sweeten, Rev. C. I. Armstrong, Miss Ma-  
rion Whitely, Dks. Sisters, Rev. David  
Anderson, Mrs. Ruth Armstrong, Prof.  
Kreman. Write Rev. C. I. Armstrong,  
Houghton, N. Y.

Knoxville, Iowa, August 10-20. Work-  
ers: Bishop R. I. Willer, J. W. Payne,  
H. W. Landis, Hartman Landis. Write  
Mrs. Mary Wenger, Knoxville, Iowa.

Tabor, Iowa, August 3-13. Workers:  
W. P. Brown, L. B. Reese, Mr. and Mrs.  
Ray Snow, Mabel Casler, Brother and Sis-  
ter P. D. Kiehn. Write George Robbins,  
Tabor, Iowa.

Waterloo, Iowa, July 20-August 6. Work-  
ers: Rev. A. L. Whitcomb, Donald Schor,  
Rev. Kenneth Wesche, Write Miss Laura  
Whitaker, Sec. 206 Randolph St., Waterloo,  
Iowa.

## ILLINOIS.

Eldorado, Ill., Aug. 3-13. Workers:  
Frank E. Arthur, W. C. Fowler, N. B.  
Vandall and wife. Write Jas. S. Dever,  
Christopher, Ill.

Bonnie, Ill., August 17-27. Workers:  
Dr. Peter Wiseman, Rev. Lon Woodrum,  
Edwards Quartet. Write W. T. Lawson,  
Benton, Ill.

Manville, Ill., July 4-26. Workers: Dr.  
T. W. Willingham, H. W. Morrow, The  
Adopted Sisters of Wilksburg, Pa. Write  
Wilder Hoobler, Manville, Ill.

Normal, Ill., August 17-27. Workers:  
Rev. Mrs. Della B. Stretch, Rev. F. Lind-  
come, Rev. J. M. Hames, Mr. and Mrs.  
Brance Edwards, Mrs. Jas. Whitworth,  
Write Mrs. Bertha C. Ashbrook, Sec. 451  
West Allen St., Springfield, Ill.  
Tilden, Ill., July 19-23. Workers:  
N. B. Wire, Rev. Frank E. Arthur, Mr.  
N. B. Vandall. Write Ardell Reese, Tilden,  
Illinois.

Kampsville, Ill., August 17-27. Work-  
ers: Rev. Howard W. Errett, Bate Sis-  
ters. Write Mrs. J. P. Subling, Sec.  
Kampsville, Ill.

## INDIANA.

New Albany, Ind., July 13-30. Workers:  
Rev. Lawrence Wade and wife, Rev. E.  
Gehart. Write R. C. Lang, 619 W. Main  
New Albany, Ind.

Silver Heights Camp Meeting, New Al-  
bany, Ind., August 3-13. Workers: Rev.  
C. M. Dunaway, Gaddis-Moser Party.  
Write A. A. Stone, Sec. 2431 Wallace St.,  
Louisville, Ky.

Canaan, Ind., July 23-August 7. Work-  
ers: Rev. Roy Hill and daughter Viola,  
Mrs. Roy Hill, Miss Edith Sallee, Mrs. A.  
die Eades. Write Mr. and Mrs. Wesley  
Bliton, Canaan, Ind.

Letts, Ind., July 27-Aug. 6. Workers:  
Rev. Jack Donovan, Rev. Mose Jenkins,  
Mr. Douglas Slack and Wanda Fay Levell.  
Write Mrs. J. E. Carder, Sec. Letts, Ind.  
Monroe, Ind., July 23-Aug. 6. Workers:  
Rev. T. L. Terry, Mr. and Mrs. Milton  
Connett. Write Mrs. Menno Roth, Mon-  
roe, Ind.

Fairmount, Ind., August 19-27. Work-  
ers: Rev. E. L. Henderson, Rev. E. S.  
Nicholson, Rev. Mrs. Burle Crow,  
Mrs. Russell Klinger, Rev. Carl Beaver,  
Rev. H. T. Hawkins. For rooms write  
Miss Olive Thomas, Fairmount, Ind., R. F.  
D. For other information write Rev. E.  
L. Glover, Plymouth, Ind., Rt. 1.  
Winchester, Ind., July 30-August 13.  
Workers: Rev. J. H. Crawford and wife,  
R. A. Shank and wife. Write Wm. E. Bart,  
Sec. Winchester, Ind., Rt. 2.

## KANSAS.

Wichita, Kan., Aug. 17-27. Workers:  
Rev. C. W. Ruth, Rev. Fred W. Suffed,  
Rev. Andrew Johnson, Rev. B. D. Sutton  
and wife, Mrs. S. C. Winer. Write Rev.  
Jesse Uhler, Sec. Clearwater, Kan.  
Stafford, Kan., July 21-31. Workers:  
Rev. and Mrs. D. E. Patrone, Mrs. David  
Railing, Miss Kathryn Fankhouser. Write  
Rev. Susie A. Sauer, 608 South Key-  
stone, Stafford, Kan.

Burr Oak, Kan., August 12-27. Workers:  
Dr. E. J. Bulgin, Cecil Riney, Mrs. Laura  
Dillon. Write Mrs. Marra Jackson, North-  
branch Secretary, Burr Oak, Kan.

## KENTUCKY.

Central Holiness Camp Meeting, Wil-  
more, Ky., July 20-30. Workers: Dr. H.  
C. Morrison, Rev. Joseph Owen, Rev. John  
Church, Rev. E. C. Milby and wife, Rev.  
Phillip Hinerman, Miss Virginia Bird.  
Write Central Holiness Camp Meeting As-  
sociation, Wilmore, Ky.

Bedford, Ky., August 4-13. Workers: Rev.  
Warner P. Davis, Rev. and Mrs. Ray Dun-  
lap, Miss Irene Steger. Write Dudley G.  
Bell, Sec. Bedford, Ky.

Allicton, Ky., August 10-20. Workers:  
Rev. Floyd E. Terry, Rev. Norman Turn-  
bough, Prof. Homer and Martha Maddox.  
Write Rev. T. L. Terry, Stanford, Ky.

## LOUISIANA.

Winfield, La., July 13-23. Workers:  
Rev. C. B. Fugett, Rev. Ward B. Chan-  
dler, Write Rev. J. E. Gaar, Westlake, Tex.

## MARYLAND.

Monrovia, Md., August 17-27. Workers:  
Rev. J. R. Parker, Rev. O. H. Callis, Rev.  
and Mrs. E. C. Milby. Write Milton W.  
Burdette, Sec. Monrovia, Md.

Denton, Md., July 28-Aug. 6. Workers:  
Rev. C. H. H. Snow, Rev. B. Snow, Rev.  
Byron Crouse, Edward Marshall. Write  
Rev. H. D. Dukes, Crickfield, Maryland.  
Mt. Top Camp Meeting, Mt. Lake Park,  
Md., July 30-August 13. Workers:  
Rev. J. R. Parker, Rev. and Mrs. E.  
Williams, Prof. Roy MacMurry, Prof.  
Waring Swartz, Rev. M. W. Castle and



Dr. F. N. Lynch. Write Miss Frances L. Miller, Mt. Lake Park, Md.

#### MASSACHUSETTS.

Douglas, Mass., July 21-31. Workers: Dr. Orval Nease, Rev. Paul Soleman, Rev. Arthur Gould, Rev. John Riley, Prof. Arthur Core, Robt. Clougher, Pres. Write Edith E. P. Mingledorf, 144 Ohio Ave., Providence, R. I.

North Dartmouth, Mass., July 14-23. Workers: Rev. A. B. Carr, Rev. Stella B. Crooks, Mrs. Esther Williamson, C. Ross Enrick, Rev. Tom M. Brown, Write Miss Annie M. Cunningham, Sec., 88 Liberty St., New Bedford, Mass.

#### MICHIGAN.

Hopkins, Mich., August 17-27. Workers: Rev. C. B. Fugett, Rev. Z. T. Johnson, O. C. Turner, Jean Pound, Edith Prosser. Write Rev. Arthur Buege, Pres., Lawrence, Mich.

Hamon, Mich., August 4-13. Workers: Rev. E. C. Morrison, Rev. Paul S. Rees, Rev. Harry B. Jessop, Mrs. Ariel Hodgson, Mrs. Betty Hodgson, Hilman Barnard, Miss Maureen Blakely. Write Rev. James Sec., 19231 Hawthorne Ave., Detroit, Mich.

Lake Pleasant Mich., July 14-23. Workers: Rev. D. E. Wilson. Write Bell M. Waters, Sec., Lum, Mich.

Eaton-Rapids, Mich., July 27-August 6. Workers: Rev. John R. Church, Rev. William Kirby, Rev. Harry E. Jessop, Miss Janie Bradford, Miss Leah Brown, Write Walter L. Mullett, Miss Esther Prosser. Write Rev. Ray V. Birdsall, Sec., 1011 Dekin St., Lansing, Mich.

Galnes, Mich., August 17-27. Workers: Dr. J. L. Brasher, Rev. Frank J. Arthur, Dr. C. W. Butler, Rev. John Landis, Miss Eva Clausen, Mrs. Grace Henecks, Write Mrs. Grace Millard, Sec., 1023 South Holmes, Lansing, Mich.

Mayhew, Mich., August 17-27. Workers: Rev. R. B. Maxwell, Rev. S. T. Jennings, Write Rev. Ferne Eisenmann, Sec., Mayhew, Mich.

#### MISSISSIPPI.

Waynesboro, Miss., July 21-30. Workers: Rev. J. R. Parker, Miss Ruth James. Write J. H. Mauldin, Waynesboro, Miss.

#### MISSOURI.

Kansas City, Mo., July 20-30. Workers: Rev. L. Kimbrough, Rev. C. Cowen, C. C. Hildreth, A. C. Watkins, Paul Heironimus and wife, Mrs. Benj. Brockman, Mrs. Chas. B. Single, Write W. L. Armstrong, Box 252, Ft. Scott, Kansas.

#### NEBRASKA.

Kearney, Neb., August 17-27. Workers: The Gaddis-Moser Party. Write B. J. Patterson, Kearney, Neb.

South Sioux City, Neb., August 3-13. Workers: Dr. O. H. Callis, Dr. John H. Hall, Mr. and Mrs. K. L. Finley. Write Rev. John P. Hantula, 312 So. Wall St., Sioux City, Neb.

#### NEW JERSEY.

Groveville, N. J., (Near Trenton, N. J.) July 12-23. Workers: Rev. Jesse Whitte, Rev. E. W. Black, Mrs. Aileen Orth, Rev. Sheen, Rev. Marion Whittey, Rev. Frank Dennard. Write Rev. J. Edgar Martin, Sec., Lennox Park, Trainer, Pa.

Aura, N. J., August 4-13. Workers: Rev. John Owen, Rev. Ed. Schell, Rev. G. W. Kidout. Write Miss Edith A. Dilks, Pres., Clayton, N. J.

Pleasant Grove, Delanco, N. J., Aug. 25-Sept. 4. Workers: Rev. John Church, Rev. Gertrude, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Marjorie Orlip. Write Edw. S. Sheldon, Pres., Collingswood, N. J.

#### NEW YORK.

Freeport, L. I., N. Y., July 26-Aug. 6. Workers: Rev. Peter Wiseman, D. D., Rev. Glen Goid, Rev. B. Joseph Martin, H. Willard Orlip, Prof. Robert L. Simpson, Mrs. Evelyn Durr, Rev. John A. Duryea, Pres. Write Rev. Raymond Vlascher, 39 Prospect Ave., Patchogue, L. I., N. Y.

Cohoes, N. Y., July 16-30. Workers: Rev. J. L. Brasher, Rev. Lloyd Nixon, Rev. E. W. Orlip, Mr. and Mrs. R. A. Shank. Write Mrs. Ethel Boul, Sec., 1667 Becker St., Schenectady, N. Y.

Richmond, N. Y., August 17-27. Workers: Rev. C. I. Mathis, Rev. C. E. Zike, Miss Janie Bradford, Miss Pearl Humphrey, George and Vera Davis. Write Mrs. Leulia Hunt, Richmond, N. Y.

Moers, N. Y., July 20-August 13. Workers: Rev. Howard Sweeten, Rev. E. H. Overly, Rev. James Brown, Rev. C. P. Goid, Mrs. Tillie Albright, Prof. O. C. Thomas, Florida Male Quartet, Mrs. Arthur Hamilton. Write Miss Marion W. Fee, Moers, N. Y.

Port Crane, N. Y., August 3-13. Workers: Rev. J. R. Parker, Rev. Roscoe Jenkins. Write Rev. Robert Dyer, Hallstead, Pa.

Grand Gorge, N. Y., August 17-27. Workers: Rev. James Miller, Rev. and Mrs. Harry Fagan. Write Mrs. O. E. Whipple, Prattville, N. Y.

Lisbon, N. Y., August 1-13. Workers: Rev. E. R. Orser, Rev. H. W. Williams Leysan. Write Lyle H. Ray, Lisbon, N. Y.

#### NORTH CAROLINA.

Connelly Springs, N. C., July 30-Aug. 6. Workers: C. H. Babcock, David Hatcher, Write Morellus Dellinger, Camp Free, Connelly Springs, N. C.

#### OHIO.

Mendon, Ohio, July 30-August 13. Workers: James Miller, Jess Whitcotton, Rev. Bart Crowe and wife. Write Mrs. Ida Hamilton, Rt. 1, Mendon, Ohio, Cor. Sec. Mt. Vernon, Ohio (Camp Sychar) Aug. 10-20. Workers: Rev. John R. Church, Rev. William Kirby, Rev. D. Shelby Corlett, Rev. W. L. Mullett, Miss Janie Crawford, Miss Eva Clausen, Miss Virginia Bird, Rev. F. A. Shultz, Rev. H. A. Guller and wife. Write Rev. E. B. Shultz, Sec., Box 132, Republic, Ohio.

Sohring, Ohio, July 21-30. Workers: Lon R. Wagoner, James A. DeWeerd, W. H. McLaughlin, L. L. Bush, J. L. Schell, Mrs. Mary Springer, Miss Myrtle Urwin, Mrs. Marjorie Graham, Mrs. Lois Cope. Write Rev. R. L. Bush, Box 20, Sohring,

Columbus, Ohio, July 20-30. Workers: Rev. Bona Fleming, Rev. C. B. Cox, Rev. Halder Lillenas and Misses Mary and Joy Latham, Rev. G. A. Gibson. Write Rev. W. R. Giley, 2976 Cleveland Ave., Columbus, Ohio.

Findlay, Ohio, August 3-13. Workers: Rev. Bona Fleming, Rev. J. M. Hagan, Mr. and Mrs. Ira L. Wood, Mrs. Robb French. Write Edgar C. Thomas, Sec., Alvada, Ohio.

Ironton, Ohio, July 2-23. Workers: Rev. E. R. Overly, Prof. E. Clay Milby and wife, Rev. G. E. Fisher, Tony Maladrome. Write Rev. G. E. Fisher, 2923 S. 5th St., Ironton, Ohio.

Woodsfield, Ohio, July 16-30. Workers: Rev. H. M. Couchenour, Rev. and Mrs. J. Byron Crouse, Write Mrs. Edith Sumption, Jerusalem, Ohio.

Mansfield, Ohio, July 30-Aug. 13. Workers: Rev. and Mrs. Harold Dutt, Rev. Dee W. Cobb. Write Mrs. E. A. Adams, Sec., Rt. Shelby, Ohio.

Mt. Lookout, Ohio, July 27-Aug. 6. Workers: Rev. A. J. Berry, Rev. R. A. Shank and wife, Phoebe Pierce. Write Fred Conrad, New Hampshire, Ohio.

Toronto, Ohio, (Hollow Rock Camp) August 3-13. Workers: Dr. C. W. Butler, Dr. Warren C. McIntire, Rev. H. M. Couchenour, Prof. and Mrs. Clay Milby, Miss Sylvia Pipkin, Mrs. Edith McKay Smith. Write Mr. W. W. Sloan, Sec., East Liverpool, Ohio.

Stoutsville, Ohio, July 25-August 6. Write Rev. H. O. Davis, Jacksonville, O. York Center, Ohio, July 23-August 6. Workers: Rev. Arnold Hodgen and wife, Rev. James DeWeerd, Wilobee Sisters, Write Rev. James Strawser, Sec., 212 N. Burgess Ave., Columbus, Ohio.

Portage, Ohio, August 17-27. Workers: Rev. W. C. McIntire, Rev. N. E. Johnson, Rev. and Mrs. Ira L. Wood, Mrs. N. E. Johnson. Write Rev. D. C. Craker, Lind sec. O., Rev. T. J. Yoder, Jerry City, O.

Circleville, Ohio, August 16-27. Workers: Rev. T. M. Anderson, Rev. Paul Rees, Rev. R. G. Flexon, Rev. Charles L. Slater, Rev. Edna Leonard. Write Camp Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

West Union, Ohio, July 28-August 6. Workers: J. H. Lewis, H. J. Halderman, Edna Erle Brothers, Ruth Hamilton and Elmira McNeill. Write S. A. Steele, Pres., West Union, Ohio.

Dunkirk, Ohio, August 10-20. Workers: Rev. and Mrs. C. Galloway, Mrs. Lois Spittler, Rev. Chas. Slater, Miss Carol Shearer. Write Mrs. Lois Spittler, Sec., 889 E. Center, Marion, Ohio.

Mt. Lookout, Ohio, July 27-August 6. Workers: Rev. H. N. Dickerson, Rev. R. A. Shank and wife. Write Fred Conrad, New Hampshire, Ohio, or J. A. Dotson, 718 Broadway, Lima, Ohio.

#### PENNSYLVANIA.

Hughesville, Pa., July 13-23. Workers: Rev. Wm. Kirby, Rev. Roy P. Adams, Mr. and Mrs. Earl M. Smith, Miss Alma L. Budman. Write Rev. S. P. Ecroyd, Hughesville, Pa.

Kittanning, Pa., August 3-13. Workers: Rev. Harry Black, Long Quartet, Rev. L. T. Wells. Write Rev. Arthur Sellers, 110 5th St., West Aliquippa, Pa.

Reading, Pa., July 21-31. Workers: Edison Hahner, N. O. Stucky, Misses Edna and Estella Hancock. Write M. L. Dries, 115 Park Road, Wyomissing, Pa.

Clinton, Pa., July 28-Aug. 6. Workers: T. M. Anderson, Mason Lee, Chas. Slater, Ethel McCullough, Marge Hart. Write L. W. King, 3029 Sacramento St., Pittsburgh, Pennsylvania.

Conneautville, Pa., August 4-13. Workers: Rev. E. W. Black, D. D., Rev. G. A. Hodgkin, D. D., J. Byron Crouse. Write K. M. Blakesler, Rt. 3, North East, Pa.

Allentown, Pa., July 23-23. Workers: Rev. R. G. Flexon, Rev. P. H. Schweitzer, Rev. Mrs. W. R. Pritch. District Assembly, July 24, 25. Write Rev. H. J. Felter, 7 North Second St., Stroudsburg, Pa.

#### RHODE ISLAND.

Portsmouth, R. I., July 28-August 6. Workers: Rev. C. B. Fugett, Rev. C. R. Emrick, Rev. E. Winslow, Mrs. Robert Oldrid. Write Rev. Peteresen, V-Pres., 88 Main St., Lonsdale, R. I.

#### SOUTH CAROLINA.

Epworth, S. C., July 20-30. Workers: Dr. John Owen, Rev. and Mrs. W. R. Carter. Write Rev. C. O. Dorn, Leesville, S. C.

#### TENNESSEE.

Louisville, Tenn., August 23-Sept. 3. Workers: Rev. W. R. Carter and wife. Write Mrs. Walter D. Fouché, Sec., Louisville, Tenn.

#### TEXAS.

Scottsville, Tex., July 27-August 7. Workers: Dr. R. T. Williams, Rev. Lawson Brown, Write Mrs. O. C. Hope, Treas., Scottsville, Tex.

Hallsville, Tex., (Noondaw Camp) Aug. 9-26. Workers: Rev. B. G. Carter, Rev. P. H. Pearson, and wife. Write R. P. Dickard, Sec., Hallsville, Tex.

Poncha, Tex., July 27-Aug. 6. Workers: C. C. Burton, Milby Twins, Miss Vida House.

Atlanta, Tex., August 10-20. Workers: Dr. John Paul and Miss Ella Ruth. Write Mary E. Perdue, Sec., Atlanta, Tex.

#### VIRGINIA.

Penhook, Va., July 22-Aug. 31. Workers: Rev. W. B. Crawford, Rev. Jordan W. Carter, Rev. and Mrs. R. E. Brooks, Rev. and Mrs. W. J. Craddock, Rev. J. M. Banks, Rev. and Mrs. L. G. Tinnell. Write J. W. Perdue, Penhook, Va.

Wakefield, Va., August 4-13. Workers: Rev. W. D. Correll, Rev. Ward Mham. Write O. M. Cooks, Pres., Elberton, Va.

Locust Grove, Va., August 17-27. Workers: Rev. W. B. Crawford, Rev. Elberton, Va. Oldacker and wife. Write Mrs. Lillie B. Bowles, Sec., Locust Grove, Va.

Mathews, Va., August 10-20. Workers: Rev. John Williams and wife, Earl Smith and wife. Write W. C. Diggs, Onemo, Va.

Spotsylvania, Va., August 4-13. Workers: Rev. Henry C. Screws, Hall-Culp Male Quartet. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.

#### VERMONT.

Ithiel Falls Camp, Johnson, Vt., August 13-27. Workers: Rev. Irving F. Barnes, Mrs. Ellis and Ruth Teasdale, Mrs. Annie Manchester. Write Rev. Chester F. Austin, Waterville, Vt.

#### WASHINGTON.

Orchards, Wash., August 10-20. Workers: Rev. Hubert Mardock, Rev. Dwight H. Ferguson, Miss Rose Alice Hanson, Richard Taylor, Roger Taylor. Write Mrs. Lucy F. White, 3721 Main St., Vancouver, Washington.

Ferndale, Wash., July 20-30. Workers: Rev. Z. T. Johnson, Rev. Dwight Ferguson, Miss Josephine Fich, Miss Mildred Davidson, Miss Gertrude Egbert. Write A. O. Quall, Sec., Nooksack, Wash.

Tacoma, Wash., July 27-August 6. Workers: Rev. Z. T. Johnson, Rev. David Fenwick, Willard R. Hamilton, and Mrs. Hallman. Write Rev. Paul Mills, 812 E. 48th St., Tacoma, Wash.

Port Townsend, Wash., August 10-20. Worker: Rev. Paul Mills. Write Mrs. Violet Neville, Star Route No. 2, Port Townsend, Wash.

#### WEST VIRGINIA.

Moundsville, W. Va., July 19-30. Workers: Rev. Gene Phillips, Prof. John E. Moore. Mrs. J. M. Brafford, Sec., 1230 Second St., Moundsville, W. Va.

Parkersburg, W. Va., July 23-August 6. Workers: Dr. J. W. Hargett, W. A. Groves, C. Carl Blackburn, Write H. W. Blackburn, Parkersburg, W. Va.

Mt. Nebo, W. Va., August 13-27. Worker: Rev. H. T. Heironimus. Write Romeo Bacus, Mt. Nebo, W. Va., or G. L. Meabon, 2569 1st Ave., Huntington, W. Va.

#### WISCONSIN.

Hillsboro, Wis., July 20-30. Workers: Rev. W. D. Correll, Rev. R. D. Wise, the Miltonvale Male Quartet, Prof. O. G. Wilson. Write Rev. J. B. Clawson, Hayward, Wis.

Oregon, Wis., August 11-27. Workers: Eureka Jubilee Singers, Miss Bonnie Harding, Miss Myra Marshall, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Oregon, Wis.

### THE SUNSET HOUR.

Gertrude Whetstone.

I love to walk into the open,  
Just at the sunset hour;  
'Tis now I view its golden rays  
So like a golden flower.

It looks as though an artist's hand,  
This scene had made divine;  
It was a Master Artist's hand,  
Dear Lord, that hand was thine!

And as the sun, behind the clouds,  
Is sinking out of sight;  
I feast my hungry eyes, and know  
Where thou art, God, there is no night.

"REMEMBER LOT'S WIFE. . . ."

By Ethel Hubler.

"And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

A subscriber in a midwestern state volunteered to contact the other subscribers in his city, and solicit their renewals. One friend approached said: "I don't think I'll renew, I'm dry anyhow, and don't need a temperance paper."

The collector had made several calls, but no one thus far had failed to renew "because he was dry already." He gave as his reasons for not continuing, the fact that his children did not drink, that he had never been struck, not yet, by a drunken driver, that he had a good job at a creamery, and liquor was not bothering him. Yes, he read the paper each week, and agreed that it was a worthy cause.

Yes, he was a Christian, and regardless of that fact, went to church once a week and expected to continue to go to church. He went to his Bible regularly for his spiritual food and had no intention of any let-up along that line. There were men at the side of repeal, but he had never said a word in defense of a sober America to the boys on the job, nor had he passed on his paper that oth-

ers might know the truth. This friend was made to see his personal responsibility, and agreed to become a "minute man" in this prohibition movement. This is no time for turning back.

"And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Five years of repeal have been completed and what have we? We were promised: The saloon would never come back. There wouldn't be so many bootleggers. Taxes would shrink. Flaming youth would cease to flame, and temperance would be promoted.

Repeal, is it a success or a failure?

### SECOND RATE.

And so you want to marry Bob although he'll take a drink, And you're afraid to tell me, dear, for fear of what I'll think?

You needn't be a bit afraid of what I'm going to say;

I'll tell you an experience I had the other day:

The cook had made my favorite pie, rich chocolate, topped with cream;

She left it on a kitchen chair because she didn't dream

That Tabby wasn't fast asleep, but I came in and found

The whipped cream gone, and Tabby cat was happy, by the sound!

Now would you really want a pie that suffered such a fate,

Or would you say a pie like that was rather "second rate?"

If you will study alcohol you'll find out, by and by

It robs man, starting at the top, as Tabby robbed the pie.

It dulls his finer faculties, his brain, his self-control

However fine the man that's left, he somehow isn't whole.

I'll not be cross if you insist that Bob's the man for you

But, 'though it was my favorite pie, I found it wouldn't do.

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## MEANS OF GRACE

By The Editor

**C**ERTAIN means of grace are almost as necessary in the development of spiritual life, the strengthening and keeping of the soul, as food is for the nourishment and health of the body. Let us consider a few of them.

First, the Word of God. Those who would be preserved, guided and used of the Lord must read the Bible. They must give some time to the Word of God, even to the neglect of newspapers, magazines and novels; more than that, religious papers and books cannot take the place of the Word of God.

Those who habitually and regularly read the Scriptures will come to find a spiritual stimulus, nourishment and delight that will make the Word of the Lord wonderfully interesting and blessed. No one can know how to live in harmony with the teachings of the Word who does not know what it teaches. There is a grace and wisdom, a poise and power, that come to those who regularly, humbly and prayerfully read the Scriptures, that cannot be found elsewhere.

Next, we would mention Prayer. If we are so situated it should be family prayer. We should pray in the sanctuary whether we are called upon for public prayer or not; but we are thinking now of the closet, of the secret place of prayer, where none but God can hear; where we shall be free from temptation to be heard of men; where we are, naturally, compelled to be sincere, and where there is no thought of display. When we read the Scriptures, God is speaking to us; when we pray we are speaking to him.

It is good to engage in intercessory prayer; to have special objects; to think seriously, to keep the mind and thought in harmony with scripture teaching; to ask God's blessing upon individuals, upon families, upon churches, upon preachers, upon missionaries, upon institutions. It will enlarge our spirit of compassion and love to pray much for others and for those enterprises and institutions that are carrying forward the work of the Lord. Reading the Scriptures will lead us to prayer, and praying will send us back to the Scriptures to search for the attitude and conditions that we should occupy and meet in order that we may have an answer to prayer.

The Scriptures will tell us that, "He that turneth away his ear from hearing the law, his prayer is an abomination to the Lord." We must listen to the Lord in his Word if we hope to have him listen to us in prayer. Jesus teaches us that we must forgive if we would be forgiven. The hearts of those who pray must not be set to do evil, must not harbor any hatred, or malice, or selfish ambition. James tells us that we fail to receive because we would consume the blessings of the Lord upon our lusts; in other words, that when we pray with a selfish motive we need not expect to be helped.

The third means of grace is that of Service. Not only a kindly attitude toward our fellowbeings, but action. We should improve our opportunities to speak to our fellowbeings in the interest of their souls; a word of kindly rebuke, of entreaty, of warning and exhortation, has often proven to be the arrow of conviction that has led to the salvation of a soul. In revival meetings and at the camp meetings, we ought to be active, looking about us, speaking to the people and inviting them to the altar of prayer and helping them to saving faith; but we should not limit our personal efforts to these humble gatherings, but be on the alert, soul hunters, with an eye for an opportunity to give a helping hand and a kindly word, and to open the way to inquire into the spiritual state of a fellowbeing, and give a goodly word of exhortation. Those who have a fixed habit of reading the Word, who will be often in prayer, and who are watchful and wise in their efforts at soul winning, will be kept by divine power; they will be used of the Lord; they will grow in grace and, by and by, they will hear, "Well done, thou good and faithful servant."

### The Old-Time Revival.

**W**E often hear devout people expressing a desire to see an old-time revival of religion. These expressions raise in our mind the question, What was the old-time revival and how was it produced? The old-time revival was characterized by a profound conviction for sin, a deep grief on the part of the convicted over sins committed against God. Mourning because of sins was sometimes protracted through several days; sometimes it extended into weeks. Not infrequently the penitent gave up hope as he or she looked upon the awful wickedness of having trampled upon God's commandments and having rejected his mercy. These despairing souls had to be encouraged by Christian workers, to pray on; not to give up hope. Scriptures were quoted to them, such as, "Seek and ye shall find; knock and it shall be opened." "Whosoever cometh unto me, I will in no wise cast out." "Weeping may endure for a night, but joy cometh in the morning." The Holy Scriptures abound with wonderful passages of encouragement to the broken and contrite spirit. The word of the Lord was in great use about the altar place among penitents in the old-time revival.

After those deep convictions came bright conversions. When a soul came out of such dense darkness into the marvelous light of salvation there was great joy, and often shouts of praise. In many instances the new converts would walk about the neighborhood, ride over the community and bear testimony to the saving power of the Lord Jesus Christ. The joy of this salvation with its glad testimonies, happy shouts, and melodious songs would extend through weeks and months, and

under the influence of the testimony of these new converts sinners would be powerfully convicted and saved.

In the early history of Methodism when these revivals of deep conviction, bright conversions, great joy and glad testimony were so common, it was generally understood that there was another blessing, a wonderful outpouring of the Holy Ghost in reserve, a definite cleansing from all sin, a direct operation of the Holy Ghost perfecting in love. When I united with the church, after I had taken the vows, in deep and solemn tone, the pastor exhorted the congregation to do all in its power to perfect me in love. This exhortation was wonderfully significant to a young convert rejoicing in a new-found salvation, and the great mass of the Methodist people lived with this objective set before them, that somewhere, sometime, they would enter into the fulness of the blessing of the gospel, to an experience free from the motions of the carnal nature, and the assurance of the peace and rest of the soul perfected in love. This objective was invaluable. It was a strong guard against relapsing into worldliness and a powerful incentive to "go on to perfection." This great doctrine, this incentive, this bent of the mind to the highest and deeper things of the Spirit, separated Methodists from worldliness, which distinguished them from other denominations of Christians. It gave them a simplicity of life and a religious zeal that made revivals of religion easy; the devout people of other denominations delighted to attend Methodist revivals for the refreshing of their souls. Methodism was a revival; in this spiritual atmosphere great numbers of young men were converted and called to preach who not only filled Methodist pulpits but eventually, many of them went into the pulpits of other denominations.

The old-time revivals were characterized by great preaching. The faith of the people in the inspiration of the Scriptures, the Godhead of Jesus Christ, and the atonement he had made for all men from all sin, was so simple and so genuine that it created an excellent atmosphere for preaching. The foundation of these old-time revivals was laid in powerful preaching. The preachers believed the Bible; they preached law and gospel. Sinai thundered, Gethsemane groaned, Calvary bled, and Pentecost blazed. They made the things of God tremendously real. They preached on sin, the unreasonableness of it, the wickedness of it, and the final ruin and punishment of it. Our Lord Jesus himself did not teach more plainly the existence of hell and the torments awaiting in it for the impenitent, than did the old-time Methodist preacher. The old-time preacher preached of judgment day. He stood up before Sabbath breakers, profane swearers, adulterers and adulteresses, liars and thieves in high and low places and, speaking with authority, dignity, and power of a prophet of God, assured them that they must appear at the

(Continued on page 8)



# TALKING OF PREACHERS

Rev. G. W. Ridout, Corresponding Editor.

## I.



Dr. John H. Jowett was one of the great preachers of the century. He was deeply spiritual and a wonderful expositor of the Scriptures. Lecturing to preachers he said:

"You may go in quest of glitter instead of gold. A showy eloquence may take the place of the Spirit of power. We may go more after full pews than redeemed souls; more for a big church roll than for having their names written in heaven. We may follow the glitter instead of the gleam. *There is no more pathetic sight on God's earth than a preacher or an evangelist who becomes by the benumbing power of custom, or by the guiles and wiles of the earth, separated from his God.* When an evangelist loses his spirituality there will be the loss of that fragrance which comes from those who dwell in the King's garden. Further along there will be the loss of a holy and heavenly atmosphere; speech loses its mysterious impressiveness; we are wordy but not mighty, eloquent but not persuasive. Our preaching is just 'the enticing words of man's wisdom,' and not in 'demonstration of the Spirit and in power.' Our enterprises become pastimes rather than crusades. We are busy but futile. We may organize things but there is no vital movement towards God. When an evangelist loses the presence of God evil may dance flippantly along the open road heedless of his presence, because he has no magic weapon by which it can be either crippled or destroyed."

Rules which the preacher must observe to keep his soul alive:

1. "He must attend to the culture of his own soul.
2. "He must sternly and systematically spend time in prayer.
3. "There must be the personal appropriation of God's Word for our own soul.
4. "Observe family devotions where you are staying.
5. "Avoid the restless scattering of energies over a multiplicity of things.
6. "Let your soul culture be more a matter of travail than a pastime.
7. "Seek to live in heavenly places in Christ Jesus. This will enable us to be fragrant in character."

## II.

The young people's problem is an acute one in our churches, and many ministers are unable to cope with it; they give up in despair. It is to be deplored that our young people are having a hard time, religiously, in our institutions. The schools and colleges are full of skepticism. One who attended them writes of a teacher in one of the church schools who, in the class on Biology, said to the students:

"You are no longer children; you are now mature men and women (eighteen to twenty was the average age of those in the class) quite capable of thinking for yourselves. You do not have to believe what your parents believed just because they believed it and taught it to you; you must become independent and progressive thinkers. . . . There are religious fanatics who gladly would have you burned at the stake if you ventured to intimate that there is no God. Yet how can one know? God is only a theory. He cannot be proved. Maybe there is a God—maybe not. I do not know. No one knows."

Now this kind of thing is perilous to young

minds. No wonder so many drift away from the religion of their fathers and mothers and forsake the church and are swept off into worldliness and sin. We must have a great change in our church schools, also in our young people's gatherings and conventions. Dr. Morrison, sometime ago, told of a meeting of the youth of United Methodism (?) where a committee recommended a new name for Jesus, our Savior. They suggested such names as "Brother, Integrator of Personality, Magnet of Experience, Everlasting Spirit of the Ages, Great Psychologist, Great Philosopher, Constructive Revolutionist, Great Adventurer, Steppingstone to God, and Interpreter of God."

What a travesty upon the sacred name of the world's Redeemer who, at his Incarnation and Birth, was given by revelation the name Jesus, as it is written: "Thou shalt call his name Jesus, for he shall save his people from their sins."

"Jesus, harmonious name!  
It charms the hosts above.  
His name the sinner hears,  
And is from sin set free;  
'Tis music in his ears,  
'Tis life and victory!"

## III.

Five young men from the mission fields came to the United States to study in the church schools. The missionaries considered them promising young men for the ministry. They spent from four to seven years in school and university. Two of them had unusual gifts as evangelists and in the churches they had good revivals. One of them was wonderful in his prayer life, spending hours in prayer. They went to be educated and, in the process, they lost their fire; they got into the wrong schools under wrong teachers and modernism got hold of them, the new learning which lowers the authority of the Scriptures, exalts intellectualism, and gives little or no enthusiasm for soul winning evangelism stole away their fire. They graduated and returned to their native land with college degrees but they were greatly changed; one almost completely lost his faith but, eventually, got it back; two became intellectuals, having lost their revival fervor, and another became a dry stick. I have travelled and preached upon all the major mission fields of the world and have seen actual conditions so that the cases which I cite are only a few out of many.

The question comes, Who is responsible for this wrecking of the faith of young men who once were zealous and on fire for God? Shall we charge it up to the professors who teach modernism as an ordinary thing in their class-rooms? By whose authority did these professors get there? Do the trustees of these institutions know what is going on in the class-rooms? Do the Bishops know about these matters? Do they ever exert their power to stop this thing? Somebody, years ago, called our universities and theological seminaries, "Morgues of Piety and Slaughter-houses of Faith." I must grant that the figure is rather vulgar, but there is tragic truth in it, nevertheless, and it takes rough truth to stir us up in these days of callous religion.

## IV.

The singing of the primitive days had great power upon the multitudes who would gather in the groves and camps. Some one describes it thus:

"The old singing was not always harmonious, scarcely ever artistic; but it was more

generally devotional, sympathetic, melting. It was a moral force sometimes overwhelming. Of old, masses would be sung down and then sung up again. Sinners would be sung into tears, and the penitent's prayer, 'God be merciful to me a sinner,' and then sung into shouting 'Glory to God in the highest.' There was converting, and sanctifying power in the old singing. It was the singing for the times, and was full of God. No tune book nor particular style of music will bring back the glorious old singing. The old Methodists sang as Mr. Wesley advises, 'lustily, and with a good courage.'

"In old Middlefield, when a boy, I stood upon a hill on my father's place and heard the singing of the prayer meeting on another hill more than a mile across a deep dell. The old chorus,

'Glory, honor, praise, and power  
Be unto the Lamb forever;  
Jesus Christ is my Redeemer;  
Halleluiah, praise the Lord!'

came across the valley, particularly the 'Halleluiah, praise the Lord!' like what shall I say? Like distant thunder? Like the roaring of the ocean? More like the shout of a victorious army, but not exactly like that. Indeed, not like anything earthly. Like it self and nothing else. I would that I could hear it again, but I never shall in this world. Ah! I hope to hear those stentorian voices sing 'Halleluiah' before the throne."

## V.

Then we note that these old-time Christian warriors and people died well. Listen to the testimonies as they come to the Jordan River.

The last words of "the great Otterbein," as Bishop Asbury calls him, were, "The conflict is over; lay me down upon the pillow and be still." Guetthing, who was taken sick on a visit to Father Otterbein, and started for home but died before he reached it, suddenly said, "Hark! hark! who spoke? whose voice is that I hear? Light, light, what golden light! Now all is dark again. Please help me out of bed." He said, "Let us sing, 'Come thou long expected moment.' He knelt and offered prayer. He was helped into bed, folded his hands across his bosom, and in fifteen minutes was in Paradise. William Gill quietly fell asleep in death, and closed his own eyes. William Jessup said, when dying, "My work is done. Glory, glory!" Hope Hull, while dying, was asked concerning his spiritual state, and replied, "God has laid me under marching orders, and I am ready to obey." While prayer was offered at the dying bed of Jesse Lee, he broke out in ecstasies, "Glory, glory, Jesus reigns! heaven is just before me." He also said the next day, "Give my respects to Bishop McKendree; tell him that I die in love with all the preachers, and that he lives in my heart." He said, "Brother Boehm, when I die I wish you to close my eyes." The aged Asbury as he passed on his way proclaiming Christ, cried out in rapture, "Hail, all hail eternal glory!" And the quiet words of McKendree, "All is well," still linger like the words of a parting benediction upon the churches.

"Come, let us join our friends above  
That have obtained the prize,  
And on the eagle wings of love  
To joys celestial rise.

"Let all the saints terrestrial sing,  
With those to glory gone;  
For all the servants of our King  
In earth and heaven are one."



# THE RICH FOOL

Rev. J. C. McPheeters, D. D.

II.



"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there

will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke 12:16-20.

The rich man made a mistake in his failure to realize what satisfies a soul. He tore down his barns, and built greater barns, and filled them to capacity. He said: "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." He talked and acted as though great crops and full barns could satisfy his eternal soul. Here is the supreme blunder that multitudes are making. They are living and acting as though the things of this world, the temporal things, can satisfy their eternal souls. Note the tragedy in the statement: "Soul, take thine ease." He assumed that large crops and full barns would bring ease to his soul. But the verdict of the human race is contrary to this statement. Where are the rich who live in palaces of ivory who have found this statement to be true? Search the world over, and you will not find any man who has found complete rest and satisfaction for his soul in the mere things of life. God has said in his Word: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The cry of the present age is for bread, bread, and more bread. Multitudes are crying for bread alone. It is important that the multitudes have bread. We should have economic adjustments such as will make it possible for every person to have plenty of bread. But after we have provided bread for everybody, after we have provided pensions for everybody above fifty or sixty years of age, after we rid the world of its economic and social injustice, we will not have solved the world's greatest problem. The souls of men cannot be satisfied with these things. The rich man commanded his soul to be at ease, but there can be no ease that is dependent alone on the lap of luxury and plenty.

Only God can satisfy the soul of man. He may build for himself palaces; he may erect for himself monuments and towers to perpetuate his memory; he may educate his mind, and fill it with the learning of the world; he may polish his life with the culture of the ages; he may travel across oceans and continents, and to the isles of the sea, and yet none of these things will put his soul at ease. Yea, there is an eternal, restless urge in the soul of man that cries out for God, the living God; and nothing less can satisfy his soul. All of these other things we have spoken of are incidental and temporal. But God is eternal, abiding for ever and ever; he alone can satisfy and meet the needs of an eternal soul, created to live for ever and ever. The rich man laid up his treasures upon earth, instead of placing them in heaven. Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor

steal: for where your treasure is, there will your heart be also." The treasures of this world are uncertain. The rich are constantly running in circles. Roger Babson has said: "It is but two generations from shirt sleeve to shirt sleeve." By this statement he has described the historic cycle of wealth, how that one generation possesses it, the next generation loses a portion of it, and the next generation returns to the shirt sleeve of ordinary labor. The heavenly treasure is the only kind of treasure that is enduring, and is guaranteed against depression, bankruptcy and business failure. The rich man of the parable put all of his treasure down here. He had no treasure above.

The rich man failed to reckon properly as to who would possess his riches. In the 39th Psalm, the 6th verse, we find these significant words: "Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them." This is just exactly what the man did that Jesus tells about. He heaped together his possessions as though he were the one who would always enjoy them. And all the time he was increasing his goods about him, he was only heaping them up for some other to take possession of when he left this world. This man put his trust in the things he could not take with him, things which must be turned over to others when he passed away. He failed to become rich toward God.

In the closing statement of the story Jesus said: "So is he that layeth up treasure for himself and is not rich toward God." He placed not his strength on God. He is described in the 52nd Psalm, the 7th verse, in these words: "Lo, this is the man that made not God his strength; and trusted in the abundance of his riches, and strengthened himself in his wickedness." But the poor make this mistake, just the same as the rich. The only difference is that the rich are spoken of as rich in this world's goods, but they are not rich toward God. The poor, who extend their lives upon a plane without God, are neither rich here in worldly goods, nor are they rich toward God.

This man acted as though he knew what would be on the morrow, and as though he were going to live many years. He commanded his soul to be at ease, as though he were going to live on earth for ever. His course was the height of folly. He could lay up treasures and fill his barns, but he could not lay up the years. He could not guarantee a single year or a single day; not even a single hour.

Some people say to me, when I talk to them about their souls: "Yes, I intend to become a Christian; but give me a little time." My reply to this statement is: "My friend, if you will sign the following statement, 'I hereby guarantee that I will be alive and in good health and in my right mind tomorrow at this same hour, one week from today, or one year from today,' I will have no more to say. But if you cannot sign such a statement I would urge you to follow the admonition in the Word of God, 'Today is the day; now is the accepted time.' I have not yet found anybody in all of my experience who will sign such a statement. If you cannot sign such a statement you had better heed the admonition of God, and settle the matter of your soul's salvation here and now, this very hour. If you cannot sign this statement, it is the height of presumption and folly for you to continue to live your life without God."

So far in this story we have been discussing what the rich man had to say about his possessions, his wealth, his soul being at ease, and his presumption of living indefinitely. But there is another voice that must be heard. It is the voice that speaks in connection with every life. This voice is never

hushed to silence in connection with any life. No man can escape it or get away from it. He may fly to the uttermost parts of the earth, and yet this voice will follow him. He may travel far out in the ways of sin, and engage in many things to drown the voice. But alas! This voice ever and anon appears in every life. It comes to the life of the rich and the poor, the small and the great, the learned and the unlearned, the black, the white, the yellow, the brown—all races and colors. No one can escape it. You know what the voice is before I mention it. It is the voice of God.

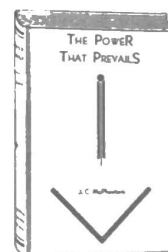
What does God have to say about this life that has in it many things worthy of praise? God said of this man: "Thou fool; this night thy soul shall be required of thee." Yea, listen again to these words: "Thou fool! This night!" Yes, God has control over the days and the nights. The nights belong to him. The years belong to him. No man can control them. They are in his keeping. Man lives upon borrowed time given him by the Almighty. Every day is an expression of the favor of God. Every night is an expression of his mercy. Every year is an expression of his goodness. So pass the years, the days, the nights, until at last God must speak. The years of this mortal life cannot continue indefinitely. Man is mortal and the hour must come when the clock gong on God's timepiece must strike. God must speak. He must have his word. He must say at last to every soul: "This night! This night! This night!" How would it be with your soul if he should speak to you as he spoke to this man? God is saying at the present moment: "Today is the day of salvation. Now is the accepted time." But sooner or later he will say: "This night!"

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Rev. O. L. Markman, D. D.

*"He shall baptize you with the Holy Ghost and with fire." Matt. 3:11.*



HIS promise of a fiery baptism has given rise to various theories. Some say it means the tribulations and afflictions which believers have to encounter in this life. Others claim that this baptism of fire refers to the final doom of the wicked. The Roman Catholic Church tries to use the passage to substantiate her theory of purgatory, a place said to exist after death, and in which the soul is supposed to be purged from the impurities of sin before it is received into heaven. And in these latter days some religious enthusiasts hold that it stands for what they term "a third blessing." The only reasonable exposition of this scripture is that the work of the Holy Spirit is here presented under the similitude of fire.

From the earliest ages fire has been the most common symbol of the Divine Presence among men. It is believed that when Abel received the testimony that his offering was accepted, it was by fire falling from heaven upon the sacrifice. When Abraham had offered his sacrifice, dividing the pieces of the slain victim, then the burning lamp passed between the pieces denoting that God was present to accept the offering. God revealed himself to Moses by the symbolic fire burning in the unconsumed bush. He led his people across the sandy stretches of the desert and through the wilderness by a pillar of fire.

Fire was closely connected with offerings. The paschal lamb was roasted with fire. The sin offering was carried without the camp and burned with fire. The peace offering, the meat offering, and even the offering of incense had fire connected with them. It was predicted of Jesus, who was the fulfillment of all Old Testament ceremonies and sacrifices, that he should baptize his people "with the Holy Ghost and with fire." Jesus himself declared, "I am come to send fire on the earth, and what will I if it be already kindled?" (Luke 12:49). And when the Divine promise was fulfilled on the day of Pentecost "cloven tongues as of fire" rested upon the one hundred and twenty, and "they were all filled with the Holy Ghost."

Now what will fire do? Let us notice some of the chief characteristics of fire, for wherever the Spirit of God is set forth in the Scriptures as fire it corresponds very closely to the office of fire in nature.

I. First of all, fire reveals. And it is the peculiar function of the Holy Spirit to reveal our true condition and help us to see ourselves as God sees us. Dr. Bonar, who was considered one of the most saintly men of his day, had a very striking dream. He dreamed that the angels took his zeal and weighed it and told him that it was excellent, all they could ask for it; it weighed full one hundred. He was greatly pleased at the result. "But," said the angels, "we will now analyze it." They put it into a crucible and tested it in various ways, and found that it consisted chiefly of selfishness, sectarianism, ambition, love of men, and only a small portion of true love for God.

The dream greatly distressed the good man and caused him to go down before God and cry with the Psalmist: "Search me, O God, and know my heart; and see if there be

any wicked way in me." God turned on the light of heaven and Dr. Bonar was shocked at the revelation. He never believed that there was so much pride and selfishness and unholy ambition in his heart. He went to God in such whole-hearted consecration that it marked the beginning of a period of greatly increased power and usefulness in his soul-saving work. The Holy Spirit penetrates the inmost depths of the soul where no human eye can see his work, and faithfully reveals whatever is not in harmony with the Divine will. If we lack the real joy of the Christian life, if we have little or no power to influence folks for Christ, then let us humble ourselves and ask the Holy Spirit to reveal the hindering cause. May the light of Divine truth be turned on every heart.

II. Again, fire purifies. Only the most intense heat will purify certain articles. Take a lump of quartz filled with precious ore. Water will cleanse the outside, but the question is how to separate the gold from the dross. There is only one way—throw it into the fire or smelting vessel. Fire is the only agent for internal cleansing. So we may rectify much that is wrong in our outward life, but the Holy Spirit is the only power that will penetrate into the hidden depths of our being and destroy sin in the heart. The fire of the Holy Spirit "consumes the dross of base desire," and makes the soul a fit temple for the Divine indwelling. Let us cease trying to cleanse our hearts by mere human effort, or endeavoring to grow sin out of the heart. We shall find cleansing by such methods a hopeless process. But the baptism of the Holy Spirit does marvels in an instant. And is not that just what we need? A baptism that will destroy pride, worldliness, selfishness, contention and everything that hinders us in our work for Christ? May the Lord send it now.

III. In the next place, fire makes warm. Look at the blacksmith standing before his blazing fire. He has in his hand a bar of iron; it is cold and black and forbidding, and there is no beauty in it. But he takes that bar of iron and thrusts it into the glowing fire. Soon it is warm, then it becomes red hot and glows with marvelous beauty, and you have the cold bar of iron glowing with fire. By nature you and I are very cold. How we need the Holy Spirit to warm our hearts until they glow with love to Christ and cause them to burn with a passion for lost souls. A Christian convert in conversation with a missionary remarked: "We want men with hot hearts to tell us of the love of God." John Wesley regarded his ministry a failure until after that moment when his "heart was strangely warmed by the Holy Spirit." Dr. A. J. Gordon, of blessed memory, spoke of Boston as "a city of burnt-out volcanoes," referring to its historic churches. The same is largely true of other places. How a baptism of the Holy Spirit would transform the Church! How it would drive out formality and worldliness and chill and bring in that genial warmth and fervor and love and devotion so essential in the work of soul-winning.

Dr. R. A. Torrey, the noted evangelist, relates an experience which he had years ago as pastor of the Moody Church in Chicago. He went into his study one evening and knelt down before God and asked him for a text or a subject for the next Sunday evening's sermon. The only text that he could see in

the entire Bible was, "He shall baptize you with the Holy Ghost and with fire." Dr. Torrey was in the habit of preaching to the unsaved at night, so he was loath to take this text. He said, "Father, that is a good Sunday morning text, but I want a text for the evening." Yet he could get hold of nothing save that old text. It rang in his ears by day and night. So next Sunday night he preached from it, and after the sermon he requested all who wanted the baptism of the Holy Spirit, and any who wanted to be saved, to come down stairs for an after-service. In a few moments the rooms were jammed, and Dr. Torrey says the people got right down on their knees and cried for the baptism with the Holy Spirit and fire. That service marked the beginning of a new era in the history of that church. For years there was scarcely a Sabbath that they did not see souls coming to Christ. It became one of the most fervently evangelistic churches in the world. Oh let us go down upon our knees and tarry until we become surcharged with the Holy Spirit, and then go out in the name of God and help warm cold hearts and bring men and women to Christ.

IV. Moreover, fire imparts energy. Men of science tell us that any form of energy can be transmuted into fire, and given fire you can generate any form of energy or power. All the great modes of transportation today depend on fire as their source. On the track stands a locomotive, fresh from the shop where it was built, as perfect a machine as man ever made. It is coupled to a train of palaces on wheels, filled with expectant travelers with their faces toward a distant city. The conductor gives the signal to start. The engineer opens the throttle, but the engine does not stir. What is the matter? It lacks fire, and therefore is powerless. For actual service it is worth less than a wheelbarrow. But they build a raging fire in the fire-box, and the steam rises to one hundred and fifty pounds to the square inch. The engineer opens the throttle, and the iron steed instantly responds to the driver's command. Slowly, at first, but faster and faster, the ponderous train begins to move. In a few moments the fire-breathing monster with the flashing coaches is flying through fields and across prairies at the rate of sixty miles an hour. The dynamo generates no electricity without fire as its source of motion. The best planned and equipped factory is motionless without fire to generate power to propel the machinery.

It is thus with the Church. We enter the churches of today and we find almost perfect organization; we see beautiful architecture; we hear eloquent preaching and inspiring singing. There has never been a time when the Church was as strong numerically, and had at her command so much wealth as today; and yet, we must acknowledge that far too little is being accomplished for the glory of God and the salvation of souls. Instead of abounding for God, we too often move "at a poor dying rate." Why? Is it not the lack of the Divine fire? The Church can never succeed without it, and, thank God, she need not be without it. The promise is, "He shall baptize you with the Holy Ghost and with fire."

V. Once more, fire spreads. Years ago

(Continued on page 9)



# Travel Notes From An Evangelist. J. L. BRASHER.



My wife and youngest son, Luther, not having had anything like a vacation in a long time, loaded up the car, and with our pastor, Rev. Oscar Hyche, started for University Park, Iowa, April 17th, at 6:45 A. M. We stopped three hours with our daughter and family at Decatur, Ala. Spent the night in Armstrong's Tourist Home, Paducah, Ky., and reached our Iowa destination at eight o'clock P. M. Found our little granddaughter that we had not seen before, desperately ill with erysipelas, but we are thankful she has recovered and is thoroughly well. I spoke twice in Chapel at Fletcher College, preached at two churches, Nazarene and Methodist, on Sunday, met many old friends, and started for Kansas City, Mo., for the great Uniting Conference of Methodism, where I served as a delegate from April 26th to May 10th, and where the greatest single event in the life of Protestant Christianity took place May 10th, namely, the union of 8,000,000 Methodists in one church, closing a breach of one hundred years.

I returned to Iowa for two weeks, and left for Alabama where I attended the Commencement and meeting of the Board of Trustees of Snead Junior College, May 28, 29. Dr. J. H. Broyles is the newly elected President to succeed Dr. Boatman at Snead. He is a godly and gracious man.

After a couple of days visit around home with daughter and others, including my seventy-nine year old brother, I ran up to Wilmore, Ky., to the opening of Commencement week at Asbury College. I preached Friday night, June 2nd, for them. The students were in exams, and tired professors grading papers, parents came after children, lovers sighing a last good-bye before turning homeward, Brother Johnson loaded with many matters, and his wife in the hospital with a major operation, pastor's father-in-law kept in with serious illness, Bro. Morrison in from extensive evangelism—well, it was not an ideal time for preaching, but I did the best I could, and we had, I hope, a profitable service. I listened with profit to Brother Ruth in Bible study at 8:30 next morning, followed by a sermon from John F. Owen at 10:30.

I slipped away to Cincinnati in the evening, and on the 4th of June, attended the closing day of the great Cincinnati camp meeting at God's Bible College. I had not attended a meeting there since 1901. What wonderful improvements have been made in that time. It was a great day, with Joseph H. Smith, Brothers Standley, Andrew Johnson, Fleming, and Hill giving out the Word, besides brief talks from a number of ministers present, and as a crowning feature, the really unique Commencement exercises of the school. They know enough there to have amplifiers to carry the speaker's voice, not only to the audience in the Tabernacle, but to all the buildings on the grounds. Why not give preachers some of the improvements as well as the farmers in the hayfield?

I had the honor, upon the invitation of the gracious Hostess, Mrs. Standley, to dine with Brother Smith, and his daughter just returned from India, at Brother Smith's 84th Birthday anniversary. What a privilege and honor! It was a joy to see and hear him. At midnight, I left for Iowa, reaching University Park at 5:30 Monday the 5th. I found the Iowa State Camp in full swing, with Paul Rees and Marvin McIntire preaching the Word, and N. B. Vandall leading in song. To all who know these workers, I need not say more for they know their work was well done.

On Wednesday were held the College Graduating Exercises, with Dr. Valleryne of Park Avenue Methodist Church, Minneapolis, as speaker; sound, sensible, good address from this godly man who has been in this same pastorate thirty-nine years, and for years has been President of the Red Rock Camp Meeting. Dr. Butler gave Diplomas to thirty fine, young people. Bro. Kletzing further showed his generosity to the College by gifts of several thousand dollars on the ground that similar sums were raised by members and friends of the school. Nearly \$10,000 was thus raised or pledged toward permanent endowment. The school is climbing up again, has State accreditation, and is worthy of the patronage and support of all interested friends, or those who may become interested. The camp closed in victory, with all financial needs met, and Bro. Richard's support in China pledged to \$743.

On the 13th, with Bob Fraley, Fletcher student driving, wife, son and I set out for Jamestown, N. D., camp meeting. We spent the night at the Fraley home in Minneapolis, and drove to Jamestown next day. Fine rains, the best in many years, had soaked the ground in the dry northwest. It was cold and wet at the first of the camp, but no one complained for it meant so much to the people to have rain and crops. But, after the first Sunday, came increasingly beautiful weather. My first time to meet and labor with the Gaddis-Moser Party, and I found them workers that need not be ashamed, and true yoke-fellows indeed. How we did enjoy the singing of the three Sisters and the preaching of Brother Gaddis. They are a *whole team*. I was glad to be with them. In spite of drought for years, the camp gave for all purposes about \$2,000, including over \$300 for the support of Leona Aggola in China. This was my ninth time at Jamestown, and I enjoyed it.

Adjustments have been made between the Nazarene Board and the North Dakota Holiness Association Committee to form one Board, and all unite in one great camp meeting. This will mean a great deal to the work of Holiness in that great State. Beautiful grounds, bounded on three sides by the little James River, which should be named "Mirror River," because of the wonderful reflection of trees, foliage and sky on its quiet bosom. I have seen nothing its equal, in that particular, in all my travels, and hated to say good-bye to its quiet waters, and the sturdy folk who fill the camp. Brother A. M. Wiley, President, and Brother Gratton and wife, superintendent, pastor of the Nazarene Church, were so kind and thoughtful, as were also the other members of the Committee, and Brother Felberg, the Treasurer, and Pastor Evangelical Church. God bless them all.

Monday the 26th we drove back to Minneapolis, and spent the night at Red Rock Camp, on Mission Farm grounds, and heard Dr. Turbeville preach the opening sermon to a good first evening camp crowd. These are new grounds for the camp, with fine facilities.

On the morning of the 27th, I took the streamlined train "Hiawatha," on the Milwaukee Line for Chicago, 410 miles in 6 hours, 2 minutes. Then the New York Central, Lake Shore Limited, for Boston, then the Boston and Maine R. R. to St. John, New Brunswick, and Beulah Camp, Brown's Flats above St. John, where the camp begins to-night, June 30.

In all my travels, I have seen no camp ground so beautiful as this. God must have held his hand over this spot until some of his dear saints became inquisitive, and peeped under his hand, and found and bought it. I wish I might give my readers a glimpse of it. It sits in queenly fashion, on the shore of the St. John's River, which is the most beautiful river I have seen in all my travels. At the boats' landing here, it is a mile and one-half wide, but at lower end of the grounds, is

much wider. The banks on either side slope up from pebbled and stone-flecked beaches, covered with verdure to the top of the hills. The camp ground is thickly wooded with tall, slender white-barked Birch, crowned with graceful green. A sprinkle of cedars hide coyly among the Balsam, Fir and Pines—with here and there a graceful Poplar. Small ravines slip away toward the river, and rustic bridges span them, leading to a number of meandering paths that thread their way among the trees, with here and there, a neat and commodious cottage half-hidden among the trees, and sylvan walks that wander lazily about. One would imagine that fairies and wood nymphs play "hide-and-go-seek" among the shadows at twilight before Nature calls for quiet and sleep—and always there, the mighty river, in ever-changing mood from the ebb and flow of the tide. Reflecting the clouds or sky, the river changes from silver to azure, at the caprice of the winds that drift the clouds about, while last night, a full moon poured its splendor in a shining pathway across the river, and the azure waves now quite high under the wind, were tipped with flame. But, why attempt it. Here have walked the luminous poetic Caradine, the eloquent Morrison, the Theologian Walker, the scriptural unique Ruth, the fiery descriptive Gouthey, and our own John and Joseph Owen, and others I cannot name, and last of all—how blest am I, to come to serve and offer my bit for God's glory, who built it all, and for the good of the cause of Holiness. But my pen must go to other tasks for too long it has now attempted to tell that for which there may not be space.

## A Striking Sabbath Coincidence

At Ocean Grove.

JOSEPH H. SMITH.



THIS will interest PENTECOSTAL HERALD readers, as ministers of both our M. E. Churches, represented in the recent merger into the one Methodist Church, and because, too, the center of the coincidence was the Baptism with the Holy Ghost.

For two months before the great camp meeting there are not only seashore resort recreations, as well as gatherings of various kinds, but there is a great well arranged and well manned program of religious services, predominantly Methodist in control, but notably interdenominational in drawing and their reach, as well as geographical, near national, in their representation. Among these are the daily Children's Meetings, Young People's Meetings, distinctively Holiness Meetings, throughout the week; and on the Sabbath, besides those, three beach meetings and two great preaching services attended by upwards of 5000 persons, and led in song and praise by a chorus of 500 trained voices. For these multifarious and great services the management plans far ahead in the selection of competent leaders and also representative preachers for the truly great Sabbath occasions. For the former something of a balance is arrived at, as between the New Jersey and Philadelphia conference, and for the Sabbath preaching hours, preachers of national and ecclesiastical distinction often, too, apart from denominational consideration.

It happened that, for the particular Sabbath in question, arrangements had been made some months before for the Holiness Meetings to be conducted by one of the younger pastors of the Philadelphia Conference, and the preacher secured for the morning hour at the main auditorium was Bishop Decell, formerly of the Methodist Church,

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# ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## Christ In You The Hope of Glory.

DR. S. H. TURBEVILLE.

The above words express the most daring declaration that any man ever made concerning his religion. The truth they affirm was so startling to Paul himself that he prefaced his statement by saying, it was a "mystery." Even the man with the brain girth of Paul did not propose an explanation of this spiritual fact. All the great verities of the Christian religion are too deep to be fully fathomed by the human mind. Any religion that is not too big for the head is too small for the heart. The true prophets, preachers of God, are never commissioned to explain the gospel but to proclaim it. That is why, that in a very real sense, we do not teach the gospel but we are to preach it.

The word "teach" is never used in the New Testament in direct connection with the term "gospel." Everywhere the gospel is to be preached. A man cannot be taught into the kingdom of God; he enters that kingdom by acceptance, by faith of the gospel proclaimed. He does not enter the kingdom, because he understands it, having had it explained to him, but he enters by faith. Herein is the weakness and also the nonsense of much of the modern program, called "Religious Education." It proposes to do what it cannot produce. Christians cannot be made by teaching the "Golden Rule" to them in a classroom. People are not saved by the power of the mind, but by the power of God. By no means would we desire to be understood as minimizing the supreme importance of teaching and the school room, but that must never be offered as a substitute for saving grace. That is why we need educational institutions like Asbury College, which properly distinguish between things that vitally differ.

The statement of the text is one of the basic facts which differentiates Christianity from all other religions. The most ardent devotee of Buddha or Mohammed would not dare claim for the founder of his religion what Paul here claims for the Founder of the Christian religion. The most that is ever claimed for any other religious leader is that he is merely one who points out to his followers the way in which they are to go. Christ is vastly more than that. His followers are to be indwelt by his own holy Personality. The heart of the believer is to be his habitat. The human personality is the home for the Divine Personality. Our spiritual life is had only by the Christ living within us. Truly this is a mystery, and yet to every Christian it is a glorious reality.

Again, what Christ said is of saving value to the soul only, by virtue of what he is to the soul. What Buddha said, or what Mohammed said, would have been just as valuable, if said by some one else. They never claimed that their own person was essential to the value of what they said. But Christ is essential to give value to what he said. The Sermon on the Mount is an utterly impossible idealism apart from the presence of the Preacher of that sermon. The Golden Rule could never be realized in living values to the one not indwelt by its Author. No man could walk in the high way, outlined by the Sermon on the Mount, unless he walks it in fellowship with Jesus Christ. The Person of Christ is therefore absolutely essential to him who would practice the principles he taught. We are not saved by what he said; we are saved by virtue of what he is.

## RADIO MALE QUARTET



W. Doyle, F. Leichhardt, J. Brookshire, H. Webb

## RADIO DEVOTIONAL LEAGUE PROGRAM

Each Week day morning from

6:00 to 6:30, Central Standard Time

Each Saturday morning there will be a discussion of the Sunday School Lesson by some prominent Sunday School teacher in Kentucky. Be sure to listen in.

These programs are heard over WHAS, Louisville, Ky., 820 Kilocycles.

There are three classes in the New Testament with respect to hope. One is that class, "having no hope, and without God in the world." They make no profession and no religious pretense. The second is that class who have a false hope, and coming to the day of judgment, will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." That is certainly a doleful picture and a sad plight of those who have permitted themselves to be deceived. The third class have experienced the truth of the text and have Christ enthroned within. That is the hope which is "sure and steadfast, and which entereth into that within the veil." Our hope is not to be grounded upon benevolence, beneficence, philanthropy, generosity, or even orthodoxy, but must be grounded solely upon Christ.

"My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name."

## Z. T. Johnson's Slate.

Tacoma, Wash., July 31-August 6.  
North Indiana Laymen's Conference, Epworth Forest, Ind., August 12-13.  
Hopkins, Mich., August 17-27.

## What Entire Sanctification Will Not Do.

BY EVANGELIST F. LINCICOME, GARY, IND.

## II.

**N**UMEROUS backslidings are due to inane if not an almost insane reliance on certain kinds of feelings. If you have a standing doubt in your Christian experience that will not down them, it is proper that you should investigate, but, if because of heaviness through manifold temptations, or because you have been thrown into a fiery furnace seven times heated, you do not feel so blessed as the day be-

fore, whatever you do, don't throw away your confidence in the name of an almost impossible standard of feeling. You will have to walk by faith at times, yea, by naked faith; and naked faith is faith stripped of emotion. You will not always have a lot of feeling, but when such times come, ask yourself if you have been committing any known sin and, if you have taken anything off the altar that you put there when you were sanctified, and if you haven't, look right up and begin to say 'the blood does cleanse me, the blood does cleanse me,' and your faith will take hold and you'll feel better.

As to how you feel will depend somewhat on which way you look. Don't look at your brother's faults, for he has plenty of them, if you can't see them the devil will assist you. Don't look at your own infirmities. God knows you have them and, if you want to know how many you have, ask some one who does not like you very well. I advise you to have a big stock of grace on hand before you ask them.

The Christian religion is a state, a relation and, as such, is not dependent on fluctuating emotions. You don't wake up in the morning and try to feel you are a citizen of the United States; your birthplace settles that. I don't know why we have made so much of feeling. The word is mentioned only once in the Bible, while the word faith appears more than 300 times.

V. Sanctification will not produce uniformity. The reason is that sanctified people differ; they differ in their capacities, in their thinking, in their moral and spiritual perceptions, in their experiences and in their personalities. Human nature is many sided. Of the billion nine-hundred million of people that now live on the earth there are no two faces, no two voices, no two walking gaits, no two personalities alike. This is why we can't insist on uniformity in religion because personality knows nothing of uniformity. When we speak of unity there are some who look for uniformity and because they do not see uniformity they conclude we do not have unity. Some think we are not making any progress until we all think alike, see alike, dress alike and get blessed alike. They are looking for uniformity, and holiness was never intended to *uniform* us, but to unify us. Unity is essential and obligatory, while uniformity is impossible and undesirable. It would be irrational to expect the Baptism of the Holy Ghost to emerge our personalities into one common monotony and, in so doing, make a bunch of apes out of us. One of the greatest impediments to the progress of some religious bodies is that they have not left a large enough place for the development of a man's personality. Don't give up your personality for it is your greatest asset. Personality is something that is all your own, and God can bless what is your own better than he can bless what we borrow. If you want to be your best be yourself. If God had wanted another like you he would have made him. When he made you he broke the mould and said, I don't want another just like him.

Sanctification will not produce uniformity of thinking. We can't all think alike doctrinally. We differ in our thinking on the doctrine of divine healing, on the doctrine of baptism, on the doctrine of the second coming of Christ. We differ in our thinking, ethically. Some sanctified people think it is wrong to wear a necktie, to drink coffee and eat pork, to take medicine, to use instrumental music in the church, to use a telephone



on Sunday, to carry an insurance policy on their life, while other sanctified men of equal piety and intelligence see nothing wrong in doing such things.

Be it known unto you, first and last, that we don't claim everything for sanctification. We don't claim it will make you speak with other tongues, but we do claim it will help you to control the one you have. We don't claim it will keep you from snoring in your sleep, but we do claim it will make you wake up every morning in a good humor. We don't claim it will keep you from becoming righteously indignant, but we do claim it will keep you from becoming carnally mad. We don't claim it will change your features, that is, make your nose any shorter or longer, but we do claim it will take a blossom off the end of it and keep it out of other people's business. We don't claim it will make us agree on everything, but we do claim it will enable us to agree to disagree in an agreeable manner. We don't claim it will uniform us, make us all see alike, think alike, dress alike and get blessed alike, but we do claim it will unify us.

VI. Sanctification will not make an adult Christian out of you. There is the infant state in the sanctified experience as in the justified life. Holiness is not the Christian's goal; it is the Christian's gate. It is not a terminal; it is only a junction. There are three facts distinct in Christian experience, namely, spiritual life, moral purity and Christian maturity. Spiritual life is received in regeneration, moral purity in sanctification, and Christian maturity by growth and development. We must not fail to distinguish between *purity* and *maturity*. Purity is a crisis, while maturity is a process. Purity is the foundation of character, while maturity is the formation of character. Sanctification does not graduate the believer in perfect love; it only conditions him to advance in that love. The advent of the sanctifying power dropped into the heart of a new convert does not lift that convert out of his infant period and make a mature Christian out of him. Sanctification will lift you out of your pouting period, jealousy and envy period; it will lift you out of proud, getting-mad period; it will lift you out of your stinky period. The initial stroke of holiness puts an end to all of that, but it will not lift you out of your infant period. All that God has promised to do for us is not exhausted when he sanctifies us. Sanctification is not graduation; it is a full matriculation, only the beginning, the entrance upon a broader, deeper, fuller, higher and more victorious life. We grow but little before our hearts have been cleansed. Growth and progress are always mentioned in the Scriptures after the cleansing of the heart, never before it. The reason for this is, that it takes sanctification to destroy the thing that prevents our growth. Obstructions to our growth are not *external*, they are *internal*; not on the *outside* of us, but on the *inside* of us. When sanctified we enter upon a new era of growth; a growth that is more rapid, more symmetrical, more satisfactory. I did not say we enter upon an equal growth after sanctified. Heart purity is equal in all who get it, but growth in grace is never equal in any who get it. "To be 'filled with all the fullness of God' describes an experience beyond sanctification," says John Fletcher.

### Dr. Wimberly's Program Progresses.

Dr. C. F. Wimberly, pastor-superintendent of Oliver Gospel Mission, Columbia, is this week engaged in assisting Rev. T. A. Inabnet, pastor of Fairfield charge, in evangelistic services at Bethel church. Last week Dr. Wimberly preached each evening at the Union Rescue Mission in Columbia; on Sunday morning he is scheduled to lead divine worship in the First Christian Church. He is thus in demand with his brethren and the brethren of other denominations. It was the

privilege of the editor of the *Advocate* to worship with the congregation of Oliver Gospel Mission on Sunday afternoon. A splendid congregation it was and a splendid sermon was delivered by the pastor. The program of the Mission is opening auspiciously under the new pastor's leadership. The interior of the chapel has been renovated: painted, a pulpit carpet laid, and the seating capacity enlarged. The congregations are encouraging and growing.—*Southern Christian Advocate*.

## REQUESTS FOR PRAYER

Pray for a revival meeting that begins July 23 at Gaskin, Fla., that the Lord may come in convicting and converting power.

R. H.: "Pray that I may have grace to bear my burdens, and draw my family closer to the Lord."

Mrs. J. W. C.: "Pray that Methodism will repeat itself, and that Christians, regardless of denomination, be aroused to the need of our times, Spirit-filled men and women who will proclaim a Christ mighty to save to the uttermost."

A reader asks that prayer be made for her healing, also for her daughter.

Mrs. E. T.: "Please to pray that my husband may be healed, if it is the Lord's will."

Prayer is requested for a sister who is dangerously ill, to be restored to health.

Prayer is asked for a revival to be held at Pleasant Hill Church.

Prayer is requested for the salvation of an entire family, and that they may be used in the Lord's service.

C. W. L.: "Pray for my wife who is sorely afflicted, that her health may be recovered."

Mrs. J. W. H.: "Pray for a meeting that is to be held in a country church, that souls may be brought to Jesus."

Pray for the inmates of a Church Home that the occupants may be saved. Pray for the conversion of my family.

Mrs. J. W. H.: "Please to pray for my niece who is in great sorrow because of her daughter's serious condition. Pray that her daughter may be healed in soul and body."

### The Seriousness of Voting Wet.

It is a serious thing to vote wet. Perhaps the great majority of voters who do so fail to think what they are doing. They are made to believe that they are voting for jobs, better employment, better times, financially, and even prosperity, in some instances. The wet forces and crooked politicians lie to the people by making them fair promises of plenty of work, plenty of money and better times; however, sensible people should realize that liquor has never made better times, and never will. The awful history of strong drink is that of poverty, want, disease, immorality, dissipation, drunkenness, revelry, crime, heartache, sorrow, wrecked manhood and womanhood, ruined homes, murder, death and damnation.

When you are voting wet you are voting against the Bible and God, for the Holy Bible, which is God's eternal Word, is tremendously opposed to strong drink. To vote against the teachings, warnings and instructions of the Bible is indeed a serious affair. God takes note of all this and will reckon with men and nations in due time. Sometime ago I made a statement from the pulpit that all who voted wet would have to repent or be lost. Some of my hearers didn't like it, I understood, but did I not tell the truth? If you vote for anything that God condemns, and that wrecks and ruins mankind, and sends multitudes of souls to hell, are you not guilty in the sight of God? And does it not require repentance with a godly sorrow to obtain forgiveness?

When you vote wet you vote for every curse that liquor brings upon our country. When men drink, get killed, or kill their fel-

lows, you have a part in that. Why not? The thing you voted for caused it, so why are you not a partaker in all of this? A man under the influence of drink kills some one. He is tried in the courts, found guilty, and sentenced to be electrocuted. The day arrives for his execution and he is put to death. He pays for his crime with his life, but you voted for the very thing that caused him to murder his fellowman. You go free, so far as the law is concerned, but are you not guilty in the sight of God? Perhaps the voter is really more to blame, as his vote brought liquor back to our country, and weak, helpless men and even women, can't resist its temptations, therefore drink it and then commit crime as a consequence. If the voter had voted against it, rather than in favor of it, he would have saved the poor drunkard from this temptation, whereas he puts the bottle to his lips by his vote. No doubt many of our readers have never thought of it in this way.

WALTER E. ISENHOUR.

### Wesley's Plain Account of Christian Perfection.

You will want to circulate some of these splendid little books at this time. Price, 15c each, \$1.50 per dozen, or \$10.00 per 100.

## INDIAN SPRINGS HOLINESS CAMP MEETING

Forty-ninth annual meeting

August 10-20, 1939.

PLACE: Five miles from Jackson, Georgia, on the Southern Railroad and one mile from Indian Springs.

WORKERS: H. C. Morrison, J. L. Brasher and Leonard Cochran. Harry W. Blackburn, Director of Music. H. W. Pittman, Director of Young People's Work. Mrs. J. M. Glenn, Director of Children's work.

ENTERTAINMENT: Hotel, \$1.00 a day; single meals, 35c; accredited pastors and full time Evangelists, entertained free.

WRITE: F. C. Benson, Macon, Ga., for reservations in annex for light housekeeping; R. P. Sasnett, Jackson, Ga., about your pledge; Mrs. Paul Snead, Nyack, N. Y., for Young People's Literature; Leonard H. Cochran, Savannah, Ga., for Camp Ground Literature; J. M. Glenn, President, Stillmore, Ga., for all other information.

J. M. GLENN, President.

### 726 Red Letter Bibles

That we have bought at a great bargain and we want to turn them into cash at once. This Bible is neat in size, about 5x7x1 in. thick, has a splendid bold face, easy reading, pronouncing type, good paper, a beautiful flexible binding, with overlapping edges, stamped in gold on back and backbone. It has a large number of full-page illustrations, many of them in colors, a Presentation Page, a table for reading the Bible through in a year, 40 pages of splendid Bible helps, all the words of Christ printed in red. It has silk headbands and marker.

If some agent should come along and offer you this Bible for \$2 or \$3 you would consider it reasonable, but if you will send us a \$1 bill and 20c in stamps, we will mail you a copy; or, we will send you five copies post-paid for \$5. Send your order in today if you want one or more of these wonderful bargains.

Pentecostal Pub. Co., Louisville, Ky.

Gentlemen: Enclosed is \$..... for which please mail me ..... copies of Bible mentioned above.

Name .....

Address .....

A Suggestion: The above Bible would make a beautiful reward to be used in your Sunday school or church work. It would make some child happy. You should have five or ten of these Bibles on hand to use for a good purpose when you need them, as gifts, etc.



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(Continued from page 1)

judgment seat of God to account for their sins. He warned them that death was certain, that hell awaited them, that their only escape was true repentance and salvation through the death of Jesus Christ obtained by faith.

This sort of preaching not only convicted sinners but it laid a great burden upon the hearts of Christians; it drove them to fasting and prayer. They were made to realize the condition of friends, relatives and neighbors, and they quit their work, turned aside from their pastimes, concentrated their minds and consecrated themselves to the revival, to God, to service. They went about and talked to the people; they prayed in the homes of the people, exhorted and warned the people. The Holy Spirit was with them and on them, and applied their warnings and exhortations. The songs were in harmony with the sermons and the burdened hearts of the Christians. They were great, solemn songs: "Show pity, Lord," "Come, humble Sinner," "Rock of Ages," "Jesus Lover of my Soul," "There is a Fountain Filled with Blood." There was no frolicking on the keyboard of the piano, no short-sleeved, naked-breasted soloist entertaining sinners and disgusting saints. There was an atmosphere of solemnity, of prayer, of holy fear, of repentance. There was a consciousness of the presence of a holy God. Zion travailed, revivals broke out, penitents were born again by the power of the Holy Ghost, believers were sanctified and great hosts of redeemed souls went flocking up the way of eternal life to God and heaven.

### He Lay Dying.

HE had lived an energetic business life, always accumulating and holding. He seemed to have been born with an inordinate desire for money. When a small boy, if he earned a dime, he would go to a quiet place where, unobserved, he would take out his dime, hold it in his hand, turn it every way, look at it, note every letter, every notch, everything about it. He would love it, and looked about almost continuously, to see if any one saw him in his devotions,

put his dime deep into his pocket and go back in company with other members of the family in a very unassuming way, with a sweet satisfaction of having a delightful secret locked up in his breast.

His habit was not to spend, but to quietly seek other dimes to keep it company. He had an active mind, which was strengthened and sharpened with earnest and constant thought on money making. He was studious in school, making excellent grades in geography, grammar, history, psychology, mathematics, with the thought that a knowledge of these subjects would help him to make money.

He became discreet, secretive, quiet, and listened to others but did not talk much, and when he did speak it was to the point. He was polite, chivalrous and moved well in society. He joined a popular church and was in close touch with its wealthy and influential members who would help him in business and add to his money getting. He dressed well, was prompt in attendance and, the impression was, that he was liberal in its support. He was not communicative, but dignified, handsome and easily assumed the manner and air of a successful business man.

As a clerk in a store, he made it a rule to steal small sums of money at every opportunity. He taught himself restraint, but felt it far better and more advantageous to steal small sums and keep it unsuspected, than to steal large sums, waste it in extravagant living, be suspicioned, watched, detected and sent to prison. He studied book-keeping with fixed purpose, secured a good position where large sums of money were handled, and shrewdly appropriated small sums. He believed himself to be a successful thief, but reasoned that he must be a temperate thief.

His greed and love for money grew, but he restrained himself; while in the years he filched quite a sum, he established a reputation for being strictly honest. He loved money; it became his god, and he was a devoted worshipper. He was quiet, conservative and wise in his investments. He engaged in business of his own, traveled, studied, was observant, bought cheap and sold high. When he felt it perfectly safe to take advantage he did not hesitate to do so. "Safety, with gain," was his motto. He prospered, money flowed into his coffers; investment after investment and success after success followed. He grew hard in his heart, hated the poor, and when he gave, it was grudgingly. His wealth piled up; he was remarkably shrewd, far-sighted and knew when to buy and when to sell to great advantage. In his heart, he hated the people whom he had wronged and of whom he had taken advantage in trade or deals. He was ambitious for the name of a great business man, and won and used it to further his selfish interests. Other men went to him for advice, got it, and paid for it; he never forgot or neglected self interest.

He passed middle life; he was sad and lonely; he loved no one and nobody loved him. Disease fastened upon him; he had a dreadful feeling in his breast. He had not prayed for years, had lived indifferent to the future state of his soul. He hated his relatives who waited impatiently for him to die, so they could get his wealth and squander it in riotous living. He lay dying. That finally, comes to all of us; rich or poor, ready or unready, we must all die. He was restless and muttered to himself; those who listened said he swore awful oaths. Finally, he struggled to a sitting posture and, with an oath too fearful and profane to repeat, cried out, "I want my money! Give me my money!" He caught his nurse by the hand and said, "If you don't give me my money I will kill you," fell over in the bed, struggled violently for a few moments, and—was gone!

### Asbury Theological Seminary.

Asbury Theological Seminary located at Wilmore, Ky., is prepared to give an excellent

course in theological training. This school is thoroughly Wesleyan and evangelistic in teaching and spirit. We know no better theological school in which to prepare young men for a fruitful ministry. We have excellent teachers in Hebrew and Greek, and we do not believe we can be surpassed in advantage for studying systematic theology where the foundation is laid for thorough scriptural understanding of the Word of God as a sure foundation on which to build a scriptural ministry.

We also have a fine English course for the mission field. Students from many evangelical churches are taking advantage of the opportunities afforded in Asbury Seminary, and will go out fully equipped for soul winning.

For information, write Dean F. H. Larabee, Wilmore, Ky.

H. C. MORRISON, President.

### Unruled Lives.

MRS. H. C. MORRISON.



HERE never was a time when lawlessness in the home and state was more prevalent than now. There is a spirit of wanting to have one's own way from the tiny child to the more mature. Often we read of where children have been chastised and to "get even" with the parent who punished them, they go out and hang themselves, run away, or do something violent and unheard of.

In Isaiah 63:15-19, we have God's people praying for him to return to them and deliver them from their enemies. They plead his help and profess their faith in his power to protect and deliver his people. As an argument for his intervention the church cries out: "We are thine: thou never barest rule over them; (their enemies) they were not called by thy name."

This verse would indicate that the Christian life is one of discipline. It is in the Christian life as it is in the home life—the undisciplined child never brings honor to his parents, nor does the Christian who knows nothing of the Holy Spirit's chastening rod amount to anything in spiritual things. Truly, "no chastening for the time seemeth joyous, but grievous, but afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

In considering this subject, Ernest B. Allen says:

"There is a vast difference between ruled and unruled men. Our lives reveal the rulers we have deliberately chosen, or those to whom we have weakly surrendered. The unruled man is undisciplined, uncontrolled, unable to work well in harness. All restraint becomes at times irksome. To yield to it cheerfully, accept its training, and follow its laws, requires force of character and repeated action of the will.

"The difference between the Christian and any other man lies in his voluntary acceptance of a great moral discipline. It does not make him a mollycoddle! He can suffer long, as Paul affirmed, and be kind. He does not behave himself unseemly, nor seek his own, and is not provoked or puffed up! He can bear, believe, hope, and endure *all things!* Sooner or later, this inevitably separates him from other men.

"Then he is apt to grow proud and suffer a fall. He reverts to his former estate. He is no longer different from the 'unruled' about him. Rather, he is ruled again from the lower levels of his own nature, by the baser things about him. But a Christian ought to be ruled by the will of God, his Father-friend, and not by his own will. This was the great distinction of Jesus. He did not come to do his own will. He deliberately, repeatedly, chose to do his Father's will—and



paid the price. God forbid that we who bear our Lord's name should 'become as they over whom' he never ruled, 'as they that were not called by (his) name!'"

### All Aboard for Indian Springs Camp Meeting.

The above camp meeting always meets on Thursday before the second Sunday in August, closing the third Sunday evening. This year the date is August 10-20. The workers are Rev. H. C. Morrison, D. D., Rev. J. L. Brasher, D. D., and Rev. Leonard H. Cochran. As our much beloved songleader, Homer S. Jenkins, is not able to lead the great host in song, the camp has been most fortunate in securing the leadership of Rev. Harry W. Blackburn, a man widely known in the evangelistic field as music director and soloist, and also a preacher who has held some of the best appointments in Methodism.

We are glad Dr. Glenn, the President, is to be with us, and everything indicates that this year's camp will be one of the high spots in its history. Brother Screws will have charge of the young people, and Mrs. Glenn the children's meetings. Let the people pray for this camp, that the Lord's presence may be manifest from the beginning to the close.

(Continued from page 4)

there was in Chicago an old Irish woman, who lived in a shanty with a shed back of it in which she kept a cow. One night she was milking her cow, and the cow suddenly kicked and knocked over her lantern. The lantern fell on a bit of straw, which caught fire, and set the shed afire, and the blaze swept on, and in forty-eight hours it had cleared an area one mile wide and three miles long. Fire spreads. If the fire of the Holy Spirit be kindled in our hearts it will spread in the home, in the Sunday school class and church at large. If it comes upon a congregation it will spread until it is felt all over town and throughout the surrounding country. Do we not need this baptism of fire?

Let us remember, however, that Divine fire never falls on an empty altar. When Solomon dedicated the temple they placed the sacrifice on the altar, and God sent the fire. When Elijah had placed the whole sacrifice on the altar the fire leaped from the skies and consumed the sacrifice and caused the people to fall on their faces and cry out, "The Lord, he is God!" The lack of Divine fire always indicates a lack of consecration. Oh, let us place ourselves—body, soul and spirit—upon the altar, and Christ will send the promised baptism of the Holy Spirit.

(Continued from page 5)

South. This young pastor and this mature bishop had probably never met; nor was the bishop on the grounds in time to glance in upon the Holiness Meeting, scheduled to close at 10 A. M., sharp, a full half hour before the congregation would have gathered where the bishop was to preach. Both of them were evidently Spirit-led men. Imagine our surprise and pleasure, when they both announced the same text, and both preached on the Baptism with the Holy Ghost from the predictive words of the Baptist: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed baptize you with water, but he shall baptize you with the Holy Ghost." Mark 7:8.

Though so homiletically and oratorically different, both sermons rang clear and distinct to a definite work of grace subsequent to and conditioned upon the state of the New Birth. At the Holiness Meeting we heard of the crying need of a recovery of this truth and the renewal of this grace, as evidenced by the woeful conditions and low standards in many churches of our times—our own

## WOULD YOU TOUCH ONE OR MORE LIVES WITH THE GOSPEL?

*"In the morning sow thy seed, and in the evening withhold not thine hand."*—Eccl. 11:6.

No greater joy or happiness can come to one than that which comes from the realization that through one's thoughtfulness, kindness or effort, one has been instrumental in the salvation, sanctification, or the restoration of some one from the life of sin back to God.

The opportunity is yours just now to make an effort to do this very thing. We want you to try it, pray over it, and and put forth your best efforts, with this one thing in mind—that of being of spiritual help to some with whom you come in contact.

We have had hundreds of letters from people all over this country, who have gotten great spiritual blessing from reading THE PENTECOSTAL HERALD and we are asking if you will not make it possible for its weekly visits to go into four or more new homes from now until January, 1940, on our special introductory offer of 25c each.

Won't you make a list of those to whom you think THE HERALD might be of some spiritual help, and then plan as to just how you can get the paper to them. First, by possibly using some of your tithe money to send it to them, or by making a freewill offering over and above your tithe; second, by speaking to some of them about taking the paper on this special offer, and third, by talking the matter over with some one who has the means, about sending it to a certain number of people, telling them what you hope to accomplish.

It is so often the case that an opportunity to do some good never presents itself but once. For this reason, we urge you not to pass this opportunity by, but to act upon it NOW

If you could be in our office and read some of the thousands of letters that come to us as to what THE HERALD has meant to them, we believe you would consider this a real opportunity, and don't hesitate to send the paper to someone, thinking they will not read it, as you will be surprised to know in how few instances the paper is not read. At least, your effort for good will have been made.

May we not hear from you at once.

with the rest. In the bishop's sermon it was urged with equal fervor by sound reasoning from the Scriptures upon God's continued work of creation in the making of men righteous and holy through the merits of his Son's death, and by the application of the merits of the precious Blood in the Baptism with the Holy Ghost.

In the Holiness Meeting contrast was shown between times of the greater prevalence of this preaching and blessing when Asbury spoke of his embarrassment in that they had so many more Christians than they could furnish church houses for them, and the people, that we have many churches with closed doors, because of so few born-again souls to enter and fill them, while the Missions abroad were reduced by the half.

While at the auditorium the bishop showed that God's way for the renewing in righteousness and true holiness of all mankind that would accept and follow his Son, was the Pentecostal purging and enduing of his servants and handmaidens for holiness within themselves, and with endowment of power to evangelize the world before Jesus' coming to judge all men.

The coincidence was surely impressive for it makes it evident that God would have both the evangelical and evangelistic aspects of this great truth pressed as the real hope for the solution of the grave problems of the Church of our day, and the true glorification of God by the ministry and in the household of faith.

We take pleasure in adding an extract from President Henson's published address for the same day. "Try as hard as he will for the same day. "Try as hard as he will for the same day. This is the man cannot get rid of his sin. This is the weakness of modern humanistic religion. It is man centered. There is a place for works

in religion, but not in dealing with our sin. There is a place for truth. There is not only word for the sinner, but there is one for the saint. Our sanctification is a gift from God. That is why the Holy Spirit is come to glory him."

### H. C. Morrison's Camp Meeting Slate.

Wilmore, Ky., July 23-30.

Romeo, Mich., August 4-8.

Indian Springs, Ga., Aug. 10-20.

Morrison Park, Glasgow, Ky., Aug. 21-27.

### Notice!

Dr. J. C. McPheeters, our honored and beloved contributor of THE HERALD, sailed June 20, for a tour of Europe, on the invitation of Bishop Arthur J. Moore. Dr. McPheeters will send letters of travel to THE HERALD which will be most interesting and informing. May I suggest that our readers get busy and send in as many subscribers as possible on the 25-cent offer, that they may have the benefit of these splendid articles from Dr. McPheeters. Dr. McPheeters has promised us a letter while on board ship, which will be the beginning of his illuminating and interesting letters. Let's hear from our readers right away, with at least four subscribers on our remarkably low offer of 25 cents for THE HERALD until January 1, 1940.

MRS. H. C. MORRISON.

### Start the Little One

right, by securing a copy of "Easy Steps for Little Feet," a \$1.95 Bible Story book for only \$1.00. The supply is limited.

Renew your subscription to THE HERALD today.



## OUR BOYS AND GIRLS

### NEVER MARRY A MAN TO REFORM HIM.

"Of all sad words  
Of tongue or pen,  
The saddest are these—  
It might have been."

A grandmother and wife who desires her name withheld writes the sad story of her life with a booze-drinking husband. She foolishly thought she could reform and reclaim this otherwise good, moral man but for his yielding to the cursed drink.

This dear woman, well-known to the writer, has found out to her eternal sorrow that men seldom are reformed from the cup by good women. She has tried to be a good wife, cried and prayed, only to see this man who so solemnly vowed at the marriage altar to quit drinking and be a man of whom she could be proud, sink down and down in the drink habit until she has reached the place of utter despair.

When we think of what he might have been, we have chosen the lines which we have taken to head this article. But I will let her tell her own story and warning to other prospective brides:

"My husband was a preacher's son. He was of age before he was induced by bad companions to tamper with booze. The other children were married and in homes of their own, and it was left to this son to make a home for his aged mother. They lived in the country, so he was spared the temptations of city life.

"After a while the son decided to have a sale and come to town to live. What a sad mistake he made in so doing! He joined a lodge, and then the beer drinking started. The aged and good mother was deeply grieved. She soon passed out of life. Before the mother's passing, however, the son had become acquainted with a widow with three little boys. He promised faithfully if she would marry him, he would quit the booze forever. He gave up the lodge, and did quite well for a time.

"After a while liquor was legalized, and was easier to obtain. He started drinking again. What a horror were those years to his wife! How she trembled, fearing her little sons, as they grew older, would walk in his steps and take to the cursed drink. He was a kind stepfather in every way, but for drink.

"The first time the mother saw one of her sons drunk, it was heart-rending. She then saw the awfulness of the step she had taken. The stepfather felt badly over the son's fall. He tried to remonstrate with the boy but it was no use. Example was stronger than precept. The son lost his job on account of the depression. By this time he had a wife and son. He had his wife obtain a license to sell beer, and thus the son turned his home into a beer-joint with drinking and dancing as a result. The father still holds a good job, goes out and does not get home till the hours of the morning.

Do you imagine this wife, mother, and grandmother is sorry she plighted her faith and life to a drinking man? Please pray for all these parties. This is a true story. I tell it that it may be a warning to others. This mother taught her boys before they came under the influence of booze, "Beer is bad; whisky is worse. I'll drink water,—safety first!"

And thus: "The man takes a drink; then the drink takes a drink; and the drink takes the man."

She would give readers two warnings: "Never take the first glass," and "Never marry a man to reform him."—Selected.

Dear Aunt Bettie: I'm fifteen years old. My birthday is December 23. Have I a twin? If so, let me hear from you. I'm five feet, three inches tall, with dark brown curly hair and large eyes. I'm in the tenth grade.

I attend the First M. E. Church. I've gone there ever since I was two and a half years old. I am anxious for pen-pals, both girls and boys. May I hear from you real soon.

Carol Anderson,  
742 Mt. Vernon Rd., Newark, Ohio.

Dear Aunt Bettie: Will you let a girl from Kentucky join your band of boys and girls? We take The Herald and I enjoy it very much. I am a Christian and have been since June, 1938. I love the Lord and am happy trying to serve him. I am sixteen years old. My birthday is September 5. I weigh 117 pounds, have blue eyes, medium brown hair, and am five feet, four inches tall. Mother and father are living. I have one sister and two brothers. My mother, father and sister are all Christians. This is the first letter I have written to The Herald and I hope to see it in print. I would also like to hear from all boys and girls, especially Christians. May I urge each boy and girl who hasn't already found Christ to take him as their personal Savior. May God bless and keep each one.

Pauline Earlywine,  
Rt. 1, Lawrenceburg, Ky.

Dear Aunt Bettie: Can you spare room in The Herald for a Montana girl? I was ten years old April 18. Can you guess my middle name? It begins with M and ends with S, and has five letters in it. My mother was born in Kentucky, and came to Montana when she was four years old. I am in the fifth grade. My little brother is in the first grade. Have I a twin? Georgina M. Redland,  
Reed Point, Mont.

Dear Aunt Bettie: Will you let a girl from Coshocton, Ohio, join your happy band of boys and girls? I am a little girl ten years old. I have brown eyes and am a brunette. My birthday is Jan. 8. I have a twin sister. I am in the fourth grade at Sycamore school. Our neighbor takes The Herald and I enjoy reading page ten. I will answer all letters received.

Jeannie Marie Foster,  
Coshocton, Ohio.

Dear Aunt Bettie: Will you let a girl from Coshocton, Ohio, join your band of boys and girls? I go to the Methodist Sunday school. I am in the fourth grade and go to the Sycamore school. I weigh about 68 pounds. I have a twin sister; we both were ten years old Jan. 8. I will answer all letters received.

Jeannette Lee Foster,  
Coshocton, Ohio.

Dear Aunt Bettie: Will you let a happy Kentucky girl join your happy group of boys and girls? I am 66 inches tall, weigh 128 pounds, have brown hair and greenish blue eyes. Was seventeen April 24. I hope old W. B. will be out for his lunch when this arrives. We all like The Pentecostal Herald. I attend the M. E. Church. Our pastor is Rev. Robert Pfeiffer.

Bessie Dockery,  
Hazel Green, Ky.

Dear Aunt Bettie: May I join the happy band of boys and girls? This is my first letter and I hope to see it in print. I have brown hair and eyes. I go to the Freewill Baptist Church. Grandmother takes The Herald and I enjoy it, especially page ten. My birthday is September 6.

Rachel Livingston,  
Rt. 6, Dunn, N. C.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter. I'd like to see a letter from Campbellsville, Ky., in your paper and also like to hear from the pals. I'll try to answer them all. Grandma has been taking The Herald for several years. I have brown hair, blue gray eyes, am ten years old and my birthday is November 26. Have I

a twin? I am a Christian. I go to school in summer, but we live behind a large creek and are shut in most of the winter because of high water. We listen most every morning to the Asbury College program. I'll exchange snapshots with all.

Audrey Clark,  
Rt. 5, Campbellsville, Ky.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? As this is my first letter to The Herald I would like to see it in print. I am thirteen years old, and in the eighth grade. I go to the Sylva high school, and like it very much. We have been taking The Herald about 16 years I sure do enjoy reading page ten. We have started cottage prayer meetings, and the Lord has blessed and saved many souls. I was converted in a prayer meeting and three others were saved the night I was.

Alice Hipps,  
Rt. 1, Whittier, N. C.

Dear Aunt Bettie: May I join your happy band? I am five feet, six inches tall, with brown hair and eyes. I was seventeen May 7. Have I a twin? Mother died two weeks after I was born. I live with an aunt and uncle. My hobbies are collecting stamps and writing to pen-pals. I have a brother and sister. I like to read page ten and go to church. Come on, pen-pals, address your letters to

Orlou Meyer,  
Norwalk, Wis.

Dear Aunt Bettie: Would you let a girl from the Hoosier State join your happy party of boys and girls? I have been reading the letters on page ten and enjoyed them very very. My birthday is Feb. 27; I am fourteen years old. I am a brunette and have brown eyes. I am five feet, four inches tall and weigh 112 pounds. I like to go to school and am in the ninth grade. I attend the Church of the Nazarene of which Rev. M. J. Jones is pastor. I hope to see this in The Herald as it is my first letter. I would like very much to have some pen-pals, so if any boys or girls would care to write to me I will try to answer. I would like to have pictures of any one who writes to me, so let the letters fly to

Ruth Sherrow,  
Rt. 4, Box 37, Richmond, Ind.

Dear Aunt Bettie: Here come two little girls with pretty blue eyes who want to join your happy band of boys and girls. Our ages are seven and five. Grandmother takes The Herald and always reads page ten to us first. We haven't seen a letter from this part of North Carolina, so we hope to see this in print.

Coy Neil, Betty Jean Robertson,  
Box 72, Andrews, N. C.

Dear Aunt Bettie: May I come in and visit your circle of cousins? For years I have read and enjoyed The Herald, especially page ten. I am a Kentucky girl, nineteen years of age, and very much in need of a new flock of pen-pals. Last, but not least, I am happy in the service of the King. It is truly wonderful to be serving such a blessed Master. He grows dearer to me each day. Before Christ entered my life, going through the same routine day after day seemed drab and colorless, but he has given me a new lease on life. In the words of St. John, "I have come that you might have life, and that you might have it more abundantly." I'm so glad that I have my life to give to the Lord to do with what he will. Christian boys and girls, let's take our stand for Jesus whatever may be the opposition. Let's be separate from the world. It has nothing lasting to offer us. True, we have a little worldly pleasure, but how long does it last? What do we have in the end but ruined characters, broken, sin-wrecked bodies and eternal punishment? "It pays to serve Jesus, it pays every day; it pays every step of the way." I would like very much to correspond with some Christian girls and boys, so let the letters fly to

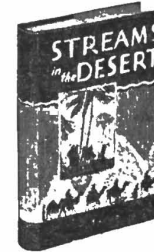
Margaret Newman,  
Melbourne, Ky.

Dear Aunt Bettie: Will you let a

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If It Is 10 or 1000  
Write Us  
THE GOSPEL LIGHT  
5415 Montrose Ave.  
ALTOONA, PA.

little South Carolina girl join you? I am seven years old, and like to go to Church and hear about Jesus. Mother reads me page ten of The Herald.

Gilda Templeton,  
Ninety-Six, S. C.

Dear Aunt Bettie: This is my third letter to The Herald and I would like to see it in print. I am a girl eleven years of age and my birthday is September 16. I am in the sixth grade. I would like for some one my age to write to me. I enjoy reading page ten. I can play the piano. I am in the third grade music. I have two brothers and one sister. My sister's 8, Joseph, age 12. Joseph plays the violin and I play with him. I have playmates; one is writing to The Herald with me. Her name is Alva McCurdy. She is in my Sunday school class. Our Sunday school teacher is Mrs. Wilkinson.

Sarah Howell,  
Jacksonville, Fla.

Dear Aunt Bettie: This is my first letter to The Herald. I am a girl eleven years of age. I go to Sunday school every Sunday. I have two sisters, Catheryn and Maude. Sarah and I are sending our letters together and hope to see them in print. Sarah has just had her tonsils out. My second name starts with G and ends with E, and has five letters in it. Any one who will answer this letter please do so.

Alva McCurdy,  
1149 E. 16th St., Jacksonville, Fla.



## FALLEN ASLEEP

DAVIS.

The funeral services for D. V. Davis were held at the M. E. Church, with the Rev. C. O. Strohl, the pastor, in charge. He was assisted by the Rev. C. O. Nelson, pastor of the St. John's Lutheran Church.

The deceased had been in failing health for a considerable period, his death being due to heart failure. Mr. Davis, during his residence in the local community, had gained many friends. He was of genial disposition and during his long illness had suffered patiently and gained much comfort from his friendships.

Just recently Mr. and Mrs. Davis had celebrated their 63rd wedding anniversary and at that time the couple's entire family of eight children had been united for the first time in many years. The celebration was held at the Lutheran Home for the Aged where they had made their home the past few years, and it was at this place that Mr. Davis passed away from this life.

D. V. Davis was born October 25, 1855, at Waynesville, N. C. At the age of 21 he was married to Miss Mary L. Huckabee, at Morgantown, Ga., May 7, 1876. To this couple were born 9 children. Mr. and Mrs. Davis came to Iowa in 1927 and lived on a farm near Madrid. As soon as they moved they placed their church letters at the Methodist Church. Mr. Davis joined the church when he was a young man. When he reached the age that he could no longer be actively engaged in work he, with his wife, moved to the Home for the Aged at Madrid. He has been in poor health since and has been confined to his bed for the last fourteen months. He passed away Saturday morning having reached the age of 83 years, 6 months and 18 days.

ROGERS.

Allison community in northeastern Wheeler county lost one of its highly-respected citizens in the death of M. Rogers, 81, who had lived there a score of years. Funeral services were conducted at the Allison M. E. Church with Pastor L. A. Reavis in charge, assisted by Rev. J. H. Hitchcock and Rev. O. C. Evans. Interment was made in the Old Zybach cemetery.

Mathew W. Rogers, son of Aaron and Nancy Upchurch Rogers, was born July 27, 1857, at Albemarle, N. C., and died April 28, 1939, at Allison, Tex., aged 81 years, nine months and one day. On April 30, 1882, he married Texas Byrne Rhea at Harrison, Ark. To them were born one daughter and six sons; one son predeceased the father in death.

Brother Rogers was ordained as a minister at the age of 21. After teaching school for 12 years, he joined the Northwest Texas Conference of the M. E. Church, South, in 1890, and held various pastorates until about twenty years ago when he superannuated and moved to his late home at Allison.

Surviving children, together with the faithful wife and mother, are Roswell W. Rogers, R. A. Rogers and Otis Rogers, M. P. Rogers, C. A. Rogers, and Mrs. C. C. Dooley. He leaves 13 grandchildren.

During a long, useful life Bro. Rogers acquired a host of friends who join the bereaved relatives in mourning the death of a good neighbor, a fine man and splendid citizen.

BATMAN.

Minnie M. Batman, daughter of William and Elizabeth Rogers, was born Oct. 1, 1873, and departed this life June 7, 1939, at St. Edward's Hospital, in New Albany, Ind., aged 65 years, 8 months and 6 days. She was married to Benjamin Batman on Thanksgiving Day, Nov. 26, 1891. To this union were born nine children, all living: Earl, Gertrude, Ernest, Lelah Benham, Curtis, Herman, Belva, Alva and Grace. Surviving her are 17 grandchildren and 2 great-grandchildren, 3 grandchildren having preceded her to glory. Also surviving her is

her sorrowing husband, they both having walked down almost 48 years of life together, loving each other, encouraging each other, caring for their children, respecting their neighbors, until God called her home to his eternal glory. She leaves two brothers and three sisters. The day before her death she made suggestions she thought would promote the welfare of those who survive and asked that all meet her in Heaven. About 38 years ago she was saved through the blood of the Lamb under the preaching of Lula Rogers, and through and by her faith in her Savior and Lord she now has entered into life eternal. No sickness, no suffering, no sorrow, no death can ever touch her there. There she awaits by the River of Life the coming of her dear companion, of each dear child and relative and neighbor. Let each of us keep prepared and ready for that great day of the Lord, that we may enter into his eternal rest. And won't that be a happy meeting way over on that golden shore!

Dear Lord, keep us ever near to thee,  
Our Lord of life and love,  
That again we may see and be  
With Mother in Heaven above.

She was buried beneath a mound of beautiful flowers at Union Chapel on the afternoon of June 7, with Rev. G. R. Bateman, of the Pilgrim Holiness Church, of English, Ind., preaching the funeral sermon.

John A. Wright.

Morris Gordon was born in Ozarist, Russia, of Jewish parentage. He became a Communist editor and great Socialist leader. He is the author of "Utopia in Chains," which William Allen White described as "the best book about Bolshevism." In a little mission in New York City, one night the minister spoke on "The Suffering God." Gordian was wonderfully converted. He is now a flaming evangelist for Jesus Christ. He has written a pamphlet, "Culmination of Evil." It is a brief, succinct study of Naziism, Communism, the Jew and Prophecy. It is interesting beyond words. It is packed with helpful information. It should be read by every American citizen.—C. W. G.

"Culmination of Evil," by Morris Gordon. Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.

### NOTICE!

Our friends have been reading of the terrible flood in the Kentucky mountains in which many have been swept to their death.

A letter from Miss Lela G. McConnell, Lawson, Ky., tells me some of her workers and students were drowned, and those who were away in revival meetings had all their belongings swept away by the flood.

It occurred to me that there are hundreds of our readers who would like to help these unfortunate people by sending them clothing, as they have been stripped of everything and could use anything that you cared to send them.

My suggestion is this: Send what garments you have to Miss Lela G. McConnell, Lawson, Ky., and she will know how to distribute them to those whom they will fit and need them most. Miss McConnell started this mountain work and has done a marvelous labor of love among our Kentucky mountain people. In sending the clothing be sure to pay postage or express on the packages, as Miss McConnell would not be prepared to take care of that. She does not know I am writing this, and no doubt will wonder what has happened when the packages begin to pour in, for I am fully expecting our Herald "Good-Hearts" to do as they have always

## THE OHIO STATE CAMP MEETING CAMP SYCHAR

August 10-20

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Rev. William Kirby, Huntington Park, California.  
Rev. D. Shelby Corlett, Kansas City, Missouri.  
Rev. W. L. Mullett, Songleader for Tabernacle, Wooster, Ohio.  
Miss Janie Bradford, Young People's Worker, Washington, Pa.  
Miss Eva Clausen, Boys and Girls' Worker, Wilmore, Kentucky.  
Miss Virginia Bird, Children's Worker, Wilmore, Kentucky.  
Rev. F. A. Shiltz, Songleader for Young People, Sonora, Ohio.  
Rev. H. A. Guiler and Wife, Leaders of Ring Meeting, Beverly, Ohio.  
Mr. Ira Gerig, Pianist, Cleveland, Ohio.  
Miss Maxine Wood, Pianist, Dayton, Ohio.  
Ass't. Secretary, Rev. J. J. Adams, Iberia, Ohio  
Secretary, Rev. E. E. Shiltz, Box 132, Republic, Ohio

## CAMP SEBRING, SEBRING, OHIO JULY 21-30

### WORKERS:

Lon R. Woodrum, Evangelist.  
James A. DeWeerd, Evangelist.  
Edna Duell Springer, Young People's Worker.  
Miss Myrtle Ervin, Children's Worker.  
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### WORKERS:

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## CAMP MEETING Eureka Lake Park, Aug. 10-20, 1939.

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J. Lewis Arnold, Evangelist, Seattle, Washington  
Eureka Lake Park is a beautiful Camp ground modernly equipped; sanitary, abundant shade, running water.  
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P. S.—This park is for rent to other religious bodies.

done when the cry of the helpless came to them. Don't send the worst things you have, but "accidentally" slip in some of your good garments, remembering Jesus said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me," and I know you would not think of giving Jesus a garment too tattered to be of any service.

I am only suggesting some way you can help, and leave it with you, for you know what to do, and I am confident you will do it.

Mrs. H. C. Morrison.

JULY 1776.

Go, ring the bell and fire the gun,  
Spread garlands in the way,  
For victory at last is won.  
A nation's born today.  
No heir apparent to a throne,  
No king in bright array,  
No tyrant to hold sway alone—  
A nation's born today.  
Let cowards cringe and traitors cower,  
Tear bands and chains away;  
For Liberty is now in power.  
A nation's born today.

Let every voice her praises sing,  
Proclaim a holiday,  
For every man is here a king,  
In the nation born today.

God bless the land we won and love  
And may she live for aye,  
Protect her from thy throne above,  
This nation born today.

Let Freedom's banner be unfurled

O'er all our U. S. A.  
With right as might we lead the world,  
This nation born today.

George Clinton Cromer.

There are now 870 milk bars in Britain, representing a capital outlay of 500,000 pounds and an annual milk consumption of millions of gallons. At the end of the year—so fast are milk bars multiplying—it is expected that the total will have reached 1,000.

"Furnished rooms or Apartment for rent to students entering Asbury College this fall. Modernly equipped, and price reasonable."—Mrs. J. R. Parker, Wilmore, Kentucky.

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## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson VI.—August 6, 1939.

Subject.—Elijah: A Life of Courage. 1 Kings 18:1-46.

Topic.—The Courage of Our Convictions.

Golden Text.—The Lord is far from the wicked; but he heareth the prayer of the righteous. Proverbs 15:29.

Practical Truth.—Every follower of God should have convictions and should be true to them.

Time.—Uncertain; around 860 B. C.

Place.—Mount Carmel in North Israel.

Introduction.—After Solomon's Empire was divided into the kingdom of Judah and Israel, both nations were weakened. Israel had two-thirds of the population, and including the section east of the Jordan, the larger territory, but Judah had Jerusalem and Solomon's treasures, and possessed the greater moral and religious elements.

God had made the promise to Jeroboam (1 Kings 11:38) "If thou wilt hearken unto me in all that I command thee and wilt walk in my ways and do that is right in my sight . . . I will be with thee. . . and will give Israel unto thee," but Jeroboam did not hearken unto God, nor do right in his sight. He set up two golden calves in the extremities of his kingdom (1 Kings 12:28-33) one in Bethel and the other in Dan. He appointed priests from the lowest of the people instead of the Levites whom he drove to Jerusalem, and he set up an altar at Bethel and proclaimed a feast and burned incense. Read 1 Kings 13:1-5, and see God's warning, but it had no lasting effect upon Jeroboam who persisted in his idolatry and his wicked course, and was followed by his successors. We read of nearly every one of them, "He did evil in the sight of Jehovah, and walked in the way of Jeroboam who made Israel to sin."

Ahab was the seventh king of Israel and he is eminent in world history for his wickedness. He married Jezebel, the daughter of the king of the Zidonians and was even more infamous than he. Ahab established the service of Baal with 450 priests, and prophets, and there were 400 prophets of the groves who represented Jezebel's religion and were fed at her table. Jezebel ordered Jehovah's prophets put to death, but Obadiah, governor of Ahab's house, hid 100 of them in a cave and fed them.

In spite of the sins of Israel, God was long-suffering, and there were always some prophets of Jehovah to warn the king and the people, the greatest of whom in Israel were Elijah and Elisha. At this dark period in Israel's history, Elijah the Tishbite, appears upon the scene. He has been called "the grandest and the most romantic character that Israel ever produced." We know nothing of his parentage, but we know that he came from Gilead east of the Jordan. These were a wild uncultured people with great force of character, and strong physically. He wore a girdle of skin around his loins, and a mantle of sheepskin which later fell upon Elisha.

Suddenly Elijah appeared before the king Ahab (1 Kings 17:1) to declare that no rain would fall in the

land for three years save at his word, and we read (Jas. 5:17, 18,) that he (Elijah) "prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." Although Elijah was a man "subject to like passions as we are" he was God's man and he had power to prevail with God in prayer. Bible history does not tell us, but possibly it was following this visit to Ahab that Jezebel commanded the slaughter of the prophets of Jehovah. God gave Elijah command where to go, and he was fed by the ravens, and drank of the water from the brook Cherith until the waters dried up, and then he was fed by the widow of Zarephath. Surely God takes care of his own.

In the third year, God commanded Elijah to again appear before Ahab. Can you conceive of the courage that it required for him to appear again before this outraged king, who had sought in every nation or kingdom for the man Elijah, whom no doubt he deemed responsible for the drought? And then it required courage to face the people whom he called "limping" (1 Kings 18:21) and the prophets of Baal, but Elijah was equal to the emergency, because he was sent of God. He was alone, and yet not alone, for God was with him. Read the entire chapter 1 Kings 18, and note Elijah's simple prayer or faith, v. 36 and v. 37. Note again his deep humility in verse 42, and again how God answered his prayer. For another instance of Elijah's courage, read 1 Kings 21:19-24. In his human weakness, he became overcome with fatigue and despair when his life was sought, but see chapter 19 how he had a vision of the glory of Jehovah, and heard the "still small voice" that speaks to men's hearts. Perhaps God does not speak today to men with fire, but "the still small voice" comes today to the man or woman, who is yielded to the will of God.

It requires faith in a cause to have courage. Explorers, inventors, discoverers have courage because they have faith in what they have undertaken. It takes conviction based upon faith in God to have spiritual courage. The early Christians had courage to suffer and to die for the cause of Christianity. We need men and women today who will stand just as true to their convictions and who have such faith in God as will bring things to pass. Such men and women have come to us down through the ages, and thank God! there are still some today who have not "bowed the knee to Baal." It takes courage to boldly but humbly proclaim the possibility of a pure heart and a holy life, when social service and modernism have taken such hold upon the religious masses (and such a deceptive counterfeit it is), but God grant that there may be many in this day who will not follow the crowd, but stand with true faith and courage on the word of God, and believe and teach that "Without holiness no man shall see the Lord."

Comments on the Lesson Text.

V. 30. Come near.—Elijah was anxious that the people should be wit-

nesses of all that he did, so that there would be no suspicion of trickery. He repaired the altar of the Lord.—An altar of the Lord had been at that place, called the altar of Carmel. It was probably built during the time of the Judges.

31. Took twelve stones.—Twelve was symbolic of the twelve tribes of Israel, and no doubt Elijah wished to impress them that they should all be joined together in standing true to Jehovah.

32. He made a trench.—This was to catch any overflow of water that was to be poured upon the altar.

33. Put the wood in order.—Note how calmly and systematically he goes about the work. Verse 25 says there were many of the prophets of Baal, 450 men, but Elijah was the only prophet of Jehovah present, so from a human standpoint, Baal's prophets had every advantage. Fill four barrels.—The heathen priests had been known to conceal fire under their offerings, and thus lead the people to believe that the fire was miraculous. Elijah not only wished them to see everything that he did, but to pour four barrels, or jars for carrying water, on the offering. Had there been any concealed fire, this would have extinguished it, and it was done even three times, until the altar was thoroughly wet and the water stood in the trench about the altar.

36. Let it be known this day that thou art God in Israel.—The people had been halting between two opinions, and Elijah wanted it to be definitely shown that day that Baal was powerless to do anything for the people, but that the God of Israel was the true God. I am thy servant.—He also wanted them to realize that he was God's humble servant.

37. And that thou hast turned their heart back again.—As a true messenger of Jehovah, Elijah was jealous for his cause, and he longed for the people to give up their idolatry, no longer halt between two opinions, and to return to the worship of the true God.

39. Then the fire of the Lord fell.—Baal had been called upon from morning until evening when the offering had been made to the heathen god, and the people had gone through with all sorts of frantic gesticulations, but as soon as Elijah had made his simple prayer of faith, the fire fell, dissipating any possible chance of hidden fire. 39.—In awe and reverence the people fell on their faces, and were ready to proclaim that Jehovah was God.

## PERSONALS.

Rev. C. K. Spell is located at Bethany, Okla., and is available for revival work anywhere his services may be desired.

The church at Coahoma, Tex., has no library and would welcome any books, pamphlets, tracts, which would be good reading for young people. Address, B. F. Logan, Coahoma, Tex.

Rev. George Bennard is to hold the United Brethren camp at Suffield, Mich., July 30 to August 6. After this camp he has an open date. Address him, Albion, Mich.

Open for one camp meeting engagement for late summer. The author of "Romance of The Upper Room." Write to Rev. Fred B. Wyand, 229

Wednesday, July 26, 1939



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## Grace Before Meals

WILLIAM NYCE and HUBERT BUNYEA

This little book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying brief, appropriate graces to be spoken before meals at which the family meets together. It provides a pleasing variety of forms, and avoids the monotony of repetition of the same grace each day. There are special prayers for national feast days, and in no case are there any doctrinal or denominational allusions. Size, 3 1/4 x 5 1/2 inch. 170 pp. Blue cloth. \$0.50. Pentecostal Publishing Co., Louisville, Ky.

Glenn St., Cumberland, Md.

I am leaving Wilmore for West Virginia, and will be glad to assist any one desiring my services in revival work. Write me for the present address. Wilmore, Ky., I will be in West Virginia and Virginia in August and then to Kansas.—Rev. L. Reed.

Bishop Titus Lowe, the new Bishop of the Indiana area of the Methodist Church, is to give the matriculation day address at Taylor University, Upland, Ind., Thursday morning, Sept. 21. Bishop Lowe, who is now located in Indianapolis, came to his new episcopal area recently from the Portland, Ore., area.

I desire to recommend Rev. F. K. Smith, of Deep Water, N. J., Box 98, as an unusual preacher and Bible teacher. He is affiliated with the Wesleyan Methodist Church, and has lately entered the evangelistic field. He will go anywhere for freewill offering, entertainment and expenses. He has had twenty-three years' experience as a pastor, seven years as an evangelist, and is a member of the Middle Atlantic States Conference. Any camp or church can well afford to engage his services. Address him as above.—Rev. F. E. Miller, Lowville, N. Y.

One of the greatest camp meetings in the history of the Lincoln, Neb., camp has recently closed. For some time a group of devout people met and prayed that God would manifest his presence in an unusual way, and the Lord heard and answered prayer. Seekers were eager to go to the altar and would often be heard saying, "I will not leave this spot until I have the assurance that God has answered my prayer." We thank the Lord for sending us workers in the persons of Brother Barbezat, Brother Wireman,



and Brother Luther Peterson as song-leader. The Sharon Girls' Quartet rendered valuable service and were a blessing to the camp.—R. M. Dillworth, President.

For some time the Lord has been putting a deep concern on our hearts to visit New Zealand and Australia with the message of Full Salvation, and after much prayer we have decided that this is "God's time" for such a journey. We plan to sail from Vancouver, B. C., August 2nd on the "S.S. Monowai." It would greatly encourage us to know that you would be remembering us in your prayers that God will use us to the salvation and sanctification of many souls. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff, they shall part alike." 2 Sam. 30:24. Mail sent to 4611 Lumb, Ave., Tampa, Fla., or to Wilmore, Ky., will be forwarded immediately. We can be reached before August 2nd, care S.S. Monowai, Vancouver, B. C. With Christian greetings, Yours in his service.—John and Emily Thomas.

E. O. ALLEN, Marion, Ill.  
To Whom It May Concern:



The Rev. E. O. Allen has had training and experience which fit him for many special services. Before entering the ministry he was a schoolteacher. He has given 24 years of successful service in the Christian ministry as a pastor and evangelist.

He is intelligent, aggressive, cooperative, sympathetic, generous, and tactful.

We recommend him as a special speaker at Public School Institutes. His understanding of current problems and his ability as a speaker enable him to present very timely and helpful material at these institutes. We also recommend him for Four Week Evangelistic services at Annual Conferences, camp meetings and Special Evangelistic Services. He is progressive in the sense that he is always learning and ever seeking better methods of presenting the truth. He is conservative in that he holds to the Christian certainties and does not follow the vagaries of religion or society. His wide interests, deep sympathies, and sound judgment combine to make him a good minister and a good citizen with a message that will inspire and instruct groups of many types.

Clark R. Yost, D. D.,  
President McKendree College.  
C. L. Peterson, D. D.,  
Supt. East St. Louis District, Southern Illinois Conference.

#### DISTRICT ASSEMBLY.

Concerning the arrangements for the District Assembly to be held at Decatur W. Side Church, Cor. North Monroe and Eldorado, Decatur, Ill., August 30 to Sept. 1, with the opening service, Tuesday evening, Aug. 30. Dr. R. T. Williams will be the leading General Supt., and Rev. H. Harmon, 420 N. Monroe, Decatur, Ill., pastor.

Annual Woman's Missionary

meeting will be held Monday afternoon, August 28 at 2:00 P. M. Evening services Monday, August 28 and morning and afternoon of August 28. Rev. Bertha Humble, district president of the District, and her co-workers, will be glad to lead us on. I'm sure we'll have a nice time.

The Annual N. Y. P. S. District Convention will be held during the Assembly, Tuesday afternoon, Aug. 29, at 2:00 P. M., and a great Rally, Tuesday evening, Aug. 29, and Brother Ray Knighton, Dist. Pres., of N. Y. P. S., will have charge of all these services. All N. Y. P. S. delegates urged to attend.

Prayer.—In all of our gatherings the most important thing is to have God in our midst, and the most sure way to have God in our midst is for all of our people to pray for an outpouring of God's Spirit upon the coming District Assembly. Please pray and get your people praying.

Assembly Fees and Entertainment.—The Assembly fee is \$5.00 a piece for the pastor, Sunday school superintendent, N. Y. P. S. president, W. F. M. S. president, and each elected delegate. (The meals are only one item in the Assembly expense) therefore we feel that membership in the Assembly should be faithful in paying these fees that we make possible the Assembly, and those who fail to pay their fees as above outlined are not carrying their part of the responsibility. Where a church has elders, evangelists and deaconesses who by virtue of their orders, are members of the Assembly in addition to the elected delegates it is customary for the church to make provision for all such.

#### BRUSHTON, N. Y., HOLINESS CAMP MEETING.

The 1939 session of Brushton Holiness Camp Meeting convened June 20 to July 4, and, according to the general consensus of opinion, was the best ever held on the new grounds. The registration was the largest in ten years. The workers were of God's own selection as human plans were brushed aside by unavoidable circumstances and Providence opened the way for us to procure substitutes that fitted into the situation in a most wonderful manner. The Holden Sisters were the only originally engaged workers that could come. They certainly rendered a Spirit-filled ministry in special singing and in their supervision of the praise service. God blessed them and through them blessed the camp. The Johnson Sisters from Minneapolis, Minn., were at their best. Sister Lucile Johnson directed the congregational singing most successfully and had a splendid group of young people for a chorus on the platform. The congregation sang under her leadership with a holy enthusiasm that made the woods ring with the praises of God. Sister Nina Johnson served as one of our preaching evangelists in a most acceptable manner. Her messages were practical, spiritual and instructive. She put her very life into her preaching under the blessing and unction of the Holy Ghost, and those who heard her were edified. A goodly number rewarded her efforts by seeking and finding either pardon or heart purity at the altar while others were under deep conviction. Her fruitful ministry was backed by a saintly life and Christian spirit.

Soon after the camp began we received a telegram from one of our engaged workers stating that his wife was seriously ill and for this reason he could not come to us. The board met and decided to send a night letter to Rev. Morris Wilson, of Beacon, N. Y., asking him if he could come. Bro. Wilson replied in the affirmative and arrived June 23. From the first we could see God's definite leading in his coming to us this year. Each message was delivered in the unction of the Spirit and seemed like a nail driven in a sure place. God graciously used our brother to bless the saints and win the lost to the narrow way. Our souls were well fed under the ministry of this talented young ambassador of the cross. He spoke with the authority of a prophet and our hearts were melted time after time.

Camp opened Tuesday evening June 20th, with a sermon by the President and Platform Manager, Rev. Clyde R. Sumner. From the first a good spirit prevailed in the camp and continued through to the close. The annual business meeting indicated that the Association was in excellent condition and fairly well organized. The same officers were elected for the ensuing year except the 2nd Vice President, Rev. Floyd Phelps, succeeded Herman Glazier, who resigned. Plans are being made for a great camp for 1940 under the leadership of the Holy Spirit under whose direction we solicit. July 4th was the closing day with a Missionary Rally in the morning at which time Mrs. Leon Supernois, returned missionary from China, addressed the meeting. Pledges were made for the missionary work of the National. Rev. Morris Wilson brought the closing message at night and the presence of the Lord was much in evidence. Seekers were at the altar after which we marched about the grounds forming a circle in front of the dining hall with a service which officially closed the 1939 camp. All the current expenses were taken care of with a surplus left in the treasury. A love offering of \$26.25 was taken for the presiding officer, and the other laborers about the grounds were also remembered. \$150 was paid on the indebtedness leaving a balance due of only \$210, to entirely free the Association of financial obligation. A large number were saved, reclaimed or sanctified. It was indeed a gracious season of spiritual refreshment for the saints as well, and we thank God and take courage as we look ahead and begin working for the camp of 1940, June 23 to July 7. Pray for us.

Camp Reporter.

#### A FINE SUGGESTION.

My dear Dr. Morrison:

About one year ago or a little more, after you had made a special offer of club rates on your paper, The Pentecostal Herald, I conceived the idea of starting a club for my community and calling it our "Reading Club," and inducing all members to subscribe for and read The Herald. By the time we went to the Indian Springs Camp Meeting, we were up to sixty members, and after the meeting we built it to one hundred members who were getting The Herald. When your recent offer of from now to January, 1940 for 25c came out we immediately went to work to procure new members, and on July 1, we sent you ten, on July 7, ten, and are herewith enclosing

ten, making a total of thirty since July 1. We are hoping to make it fifty at least by the Indian Springs encampment, and after that glorious event, if we are spared, we shall endeavor to make it a hundred again. I feel that the greatest need of our time is the circulation and reading of wholesome religious literature and consequently do not hesitate to recommend The Herald and send in all the subscriptions possible. The work of procuring these subscriptions is only a little matter of pleasantry among our acquaintances and friends and does not involve any financial loss or serious loss of time whatsoever. Then, too, it is an unselfish work and will be rewarded by our heavenly Father. I heard the great Bud Robinson preaching in Florida some years ago say that up to that date he had taken twenty-seven thousand annual and thirty-three thousand six months subscriptions to religious papers. This shows how important he considers the work, and he is one of the busiest men in the world.

Well, the Lord willing, I hope to hear you preach again at Indian Springs about three weeks from now. You know the Indian Springs Meeting means a great family reunion of the members of God's great family, when they get together for spiritual blessings. Every Christian that possibly can ought to attend and enjoy the blessing, and every one who is not a member and possibly can ought to attend and become a member of God's family.

In his name,  
Wade H. Kinlaw.

I shall never forget the longing look that went over the face of one of those "Ne'er Do Well's" who live in almost every community, as he stood just outside of our garden fence. The garden was clean and the vegetables were fresh and abundant. This lazy lounge stood there admiring what we had produced and then finally said to my father, "Mr. John, I sure wish I had a garden of vegetables like that, but there is no use to wish, for we never have anything." My father never used slang, but this was one time when his patience seemed to go to pieces on him, and he said to this fellow, "No, you never have a good garden because you are too bloomin' lazy to work it." Many a fellow will whine around what the other fellow produces and try to create sympathy and secure a "hand-out" when he could have such abundance for himself and family if he were just smart enough to produce it. If you are too lazy to dig bait and hold a pail, be man enough not to whine around the other fellow's pile of fish.

Blessed is that man that maketh the Lord his trust. Psa. 40:4.

#### PICKINGS

ILLUSTRATIONS  
FOR  
PULPIT AND  
PLATFORM

By ROBERT G. LEE

These illustrations will give force to the application of scriptures or addresses. Dr. Lee has gathered them from various sources. There are almost two hundred of them in the volume.

Cloth Bound, \$1.00.  
Pentecostal Publishing Company  
Louisville, Ky.





## EVANGELISTS' SLATES.

**ALBRIGHT, TILLIE McNUTT**  
(New Philadelphia, Ohio)

**ARMSTRONG, C. I.**  
(Look Box 181, Houghton, N. Y.)

**BABCOCK, C. H.**  
(Greensboro, N. C.)  
Connelly Springs, N. C., July 30-Aug. 6.  
Open date, August 7-18.  
Greensboro, N. C., Aug. 28-Sept. 4.  
Open date, September 5-20.

**BEATTIE, A. J.**  
(Transfer, Pa.)  
Bloomington, Kan., August 17-27.

**BECK BROTHERS**  
1370 So. 3rd St., Louisville, Ky.)  
W. Frankfort, Ill., July 18-August 10.  
Beverly, Ohio, Aug. 13-Sept. 1.  
Louisville, Ky., Sept. 10-Oct. 10.

**BLACK, HARRY**  
(Hinsdale, Ill., Rt. 2)  
Eldorado, Ill., August 3-13.  
Gaines, Mich., August 24-Sept. 3.

**BRASHER, J. L.**  
(Atalla, Ala.)  
Florville, Ga., August 10-20.  
Gaines, Mich., August 25-Sept. 4.  
University Park, Iowa, Sept. 17-24.

**BUDMAN, ALMA L.**  
(201 N. Market, Muncy, Pa.)  
Tecumseh, Mich., August 1-20.

**BUSH, RAYMOND**  
(Missionary Evangelist, P. O. Box 26,  
Sebring, Ohio.)

**CALLIS, O. H.**  
(606 Lexington Ave., Wilmore, Ky.)  
Sioux City, Iowa, August 3-13.  
Clarkburg, Md., August 17-27.  
Westport, N. Y., Sept. 3-17.  
Edwardsville, Ill., Sept. 27-Oct. 1.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Lufkin, Tex., July 31-August 8.  
Hallsville, Tex., August 9-20.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)

**CHURCH, JOHN R.**  
(Rt. 4, Winston-Salem, N. C.)  
Eaton Rapids, Mich., August 2-6.  
Mt. Vernon, Ohio, August 10-20.  
Delanco, N. J., Aug. 24-Sept. 4.

**CLARK, SCOTT T.**  
(19 E. Rio Grande St., Colorado Springs,  
Colo.)

**CLEVENGER, FRED AND DAUGHTER,  
NAOMI RUTH**  
(Stims, Indiana)  
Rochester, Ind., Sept. 10-24.  
Aurora, Ind., October 1-15.

**COBB, DEE W.**  
(Preacher, Song Evangelist, Y. P. Worker,  
Box 42, Wilmore, Ky.)  
Mansfield, Ohio, July 31-August 13.

**COOK, JAMES AND LOUISE**  
(Singers and Musicians, 1212 Highland St.,  
Benton, Ill.)

**CONNETT, MILTON O.**  
(1209 E. Elm, W. Frankfort, Ill.)  
Singer, Children, Young People's Worker,  
Monroe, Ind., July 23-August 6.  
Open dates—August 6-Sept. 1.

**COUCHENOUR, H. M.**  
(445 Canton Ave., Washington, Pa.)  
Toronto, Ohio, August 3-10.  
Uhrichville, Ohio, August 16-Sept. 3.

**CROUSE, J. BYRON**  
(Wilmore, Ky.)  
Denton, Md., July 28-Aug. 3.  
Conneautville, Pa., August 13-14.  
Delanco, N. J., Aug. 25-Sept. 4.

**DENTON, JOE**  
(219 W. North St., Medina, Ohio)  
Alum Bank, Pa., August 2-13.  
Snover, Mich., August 23-Sept. 3.

**DeWEERD, JAMES A.**  
(Gaston, Indiana)  
Camp Union, Ohio, July 31-Aug. 6.  
Richwood, Ohio, July 31-August 7.  
Open date—August 10-20.

**DONOVAN, JACK**  
(1259 So. First St., Frankfort, Ind.)  
Letts, Ind., July 27-Aug. 6.  
Wood River, Neb., August 10-25.  
Sioux City, Iowa, Aug. 27-Sept. 10.

**DUNAWAY, C. M.**  
(1011 Pope St., Columbia, S. C.)  
New Albany, Ind., August 3-13.  
Harrisburg, Ark., August 13-27.

**DUNKUM, W. B.**  
(1353 Hemlock St., Louisville, Ky.)

**FAGAN, HARRY AND CLEONA**  
(Singers, Pianist and Children's Workers,  
Shelby, Ohio.)  
Open date—July 24-August 6.  
Grand George, N. Y., August 17-27.

**FERGUSON, DWIGHT H.**  
(401 N. M. St., Tacoma, Wash.)  
Fernside, W. S. J., Aug. 2-20.  
Orchar's, W. S. J., Aug. 20-20.

**FOSSIT, D. W. AND WIFE.**  
(1039 E. Kentucky St., Louisville, Ky.)

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
New Albany, Ind., August 3-13.  
Kearney, Neb., August 17-27.  
Plainview, Tex., Aug. 29-Sept. 10.

**GIBSON, JAMES**  
(Main Ave., Cold Spring, Ky.)

**HAMES, J. M.**  
(Greer, S. C.)  
Bloomington, Ill., August 17-27.

**GROCE, J. W.**  
(Box 1383, High Point, N. C.)  
Southmont, N. C., July 9-August 3.  
Mockville, N. C., August 20-Sept. 3.  
Randleman, N. C., September 3-15.  
Lexington, N. C., September 17-30.

**HANDY, HERBER A.**  
(118 Newton Ave., S. W., Canton, Ohio)  
Hemp, N. C., July 10-Aug. 6.

**HAWKES, GEORGE R.**  
(Evangelistic Singer, Cornelius, N. C.)

**HOBBES, E. O.**  
(Westfield, Ill.)  
Flemingsburg, Ky., August 3-13.

**HODGIN, G. ARNOLD**  
(Asbury College, Wilmore, Ky.)  
W. Mansfield, Ohio, July 23-Aug. 3.  
Conneautville, Pa., August 4-13.  
Frankfort, Ind., August 10-20.  
Damascus, Ohio, August 22-26.  
Athens, Pa., Aug. 27-Sept. 10.

**HORTON, NEAL**  
(The Mountaineer Evangelist, Rineyville,  
Kentucky)

**HOWARD, FIELDING T.**  
(Salvisa, Ky.)  
Midway, Ky., July 24-Aug. 6.

**HOWELL, ROBT. A.**  
(661 2nd Ave., Gallipolis, Ohio)

**HUTCHERSON, CY**  
(Glasgow, Ky.)  
Cub Run, Ky., July 31-Aug. 13.  
Glasgow, Ky., August 18-27.  
Robards, Ky., August 28-Sept. 24.

**INSKO, IVAN A.**  
(Fisherville, Ky.)  
Middleport, Ohio, July 9-30.

**JACKSON, REV. and MRS. VIEHE**  
(Preacher, Children's Workers, and Spe-  
cial Singers, Sparks Hill, Ill.)  
Dahlgren, Ill., July 31-August 13.

**JAMES, MR. and MRS. RUSSEL**  
(Lucerne Mines, Pa.)

**JENKINS, ROSCOE**  
(Carrollton, Ky.)

**JENSEN, HAROLD W.**  
(Box 123, Wilmore, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
Boone City, Mich., July 27-Aug. 6.  
Owosso, Mich., August 7-13.  
Wichita, Kan., August 17-27.

**JONES, CARROLL**  
(116½ E. Indiana St., Rushville, Ind.)  
Darlington, Fla., July 23-Aug. 6.

**JOPIE, A. S.**  
(830 So. Park, Owosso, Mich.)  
Staunton, Va., August 17-27.

**KELLER, J. ORVAN**  
(Beloit, Kan.)  
Klamath Falls, Ore., August 20-Sept. 3.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)

**KUTCH SISTERS**  
(Singers and Playing Evangelists, 707  
Lehman St., Lebanon, Pa.)  
Johnstown, Pa., July 28-August 6.

**LEWIS, M. V.**  
(517 N. Lexington Ave., Wilmore, Ky.)  
Hartselle, Ala., July 20-30.

**LINCICOME, F.**  
(Gary, Indiana)  
Eckerty, Ind., August 3-13.  
Normal, Ill., August 17-27.  
Morgantown, W. Va., Aug. 28-Sept. 10.

**LINN, C. H. JACK**  
(P. O. Box 443, Springfield, Mo.)

**LONG, J. C.**  
(Telford, Pa.)

**LYON, REV. AND MRS. OSCAR B.**  
(New Albany, Ind.)

**McAFEE, H. H. AND WIFE.**  
(Box 534, Lakeland, Florida)

**MASON, D. H.**  
(Albion, Ill.)

**MILLER, JAMES**  
(958 W. Bellevue Pl., Indianapolis, Ind.)  
Mendon, Ohio, July 30-August 13.  
Grand George, N. Y., August 17-27.  
Portsmouth, R. I., Aug. 28-Sept. 10.

**MILBY, E. CLAY**  
(Bentonville, Ark.)  
Toronto, Ohio, August 3-13.  
Monrovia, Md., August 17-27.

**MULLET, WALTER L.**  
(1804 Beall Ave., Wooster, Ohio)  
Eaton Rapids, Mich., July 27-Aug. 6.  
Mt. Vernon, Ohio, August 10-20.

**NICHOLS, SILAS H.**  
(Plymouth, Iowa)

**OVERLEY, E. R.**  
(1970 Deer Park Ave., Louisville, Ky.)  
Moore's, N. Y., July 29-Aug. 13.  
Moscow, Ohio, August 7-31.  
Winchester, Ky., August 30-Sept. 3.

**OWEN, JOSEPH**  
(Boaz, Alabama)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, O.)  
Aurora, N. J., August 4-13.

**PAUL, JOHN**  
(University Park, Iowa)

**PAPPAS, PAUL JOHN**  
(314 Disston St., Tarpon Springs, Fla.)  
Florence, Ala., July 24-August 9.  
Indian Springs, Ga., August 10-20.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Port Crane, N. Y., August 3-13.  
Monrovia, Md., August 17-27.

**QUINN, IMOGENE**  
(909 N. Tuxedo, Indianapolis, Ind.)

**RAPP, KENNETH A.**  
(1229 8th St., Nevada, Iowa)

**REES, PAUL S.**  
(Rt. 1, Box 89, Mound, Minn.)

**RICE, E. O.**  
(2020 W. Hancock, Detroit, Mich.)

**RICHARDSON, M. H.**  
(309 N. Lexington Ave., Wilmore, Ky.)  
Flemingsburg, Ky., August 3-13.  
Winslow, Ind., August 14-28.

**RIDOUT, G. W.**  
(162 Yale Road, Audubon, N. J.)  
Open dates for camp and evangelistic  
meetings.

**ROBERTS, PAUL T.**  
(Wilmore, Ky.)

**ROBERTS, T. P.**  
(Wilmore, Ky.)  
Shoals, Ind., August 3-13.

**ROBIE VICTORY MEETINGS.**  
(L. C. Robie, Sky-Pilot, Union Springs,  
N. Y.)

**SCHELL, J. L.**  
(Song Evangelist, 404 E. Horton St., Bluff-  
ton, Indiana)  
Aurora, N. J., August 4-13.  
Greer, S. C., August 22-Sept. 3.

**SHANK, MR. and MRS. R. A.**  
(P. O. Box 225, Lima, Ohio)

**SKINNER, G. V. AND WIFE.**  
(Singers, Musicians, Pianists with Guitar,  
721 Division St., Owosso, Mich.)  
August—Reserved.  
Stockdale, Pa., Sept. 17-Oct. 8.  
Denora, Pa., October 15-29.

**SMITH, F. K.**  
(Deep Water, N. J., Box 98)  
Open dates after September 1.

**STUCKY, N. O.**  
(151 S. Prospect St., Bowling Green, Ohio)

**SUTTON, B. D. AND WIFE.**  
(Olivet, Ill.)  
Dalhart, Tex., July 23-August 6.  
Wichita, Kan., August 17-27.  
Decatur, Ill., August 28-Sept. 3.  
Mishawaka, Ind., Sept. 10-24.

**TARPLEY, J. W.**  
(1741 Lakewood Ave., S. E., Atlanta, Ga.)

**TERRY, THOS. L.**  
(Stanford, Ky.)  
Monroe, Ind., July 23-Aug. 6.  
Allicton, Ky., August 10-20.

**THOMAS, JOHN**  
(Wilmore, Ky.)

**TURNER, O. C.**  
(Song Evangelist and Soloist, Wilmore,  
Ky.)  
Moore's, N. Y., July 29-August 13.  
Grand Rapids, Mich., August 17-27.

**VAN HOUGHTON, E.**  
(Wilmore, Ky.)  
Polsgrove, Ky., August 1-13.  
Haviland, Kan., Aug. 22-Sept. 3.  
Winston-Salem, N. C., Sept. 6-17.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)

**WILSON, D. E.**  
(38 Frederick St., Binghamton, N. Y.)  
Ludlow Falls, Ohio, August 3-13.  
Houghton, N. Y., August 17-27.

**WISEMAN, PETER**  
(Asbury College, Wilmore, Ky.)  
Long Island, N. Y., July 28-Aug. 6.  
Bonnie, Ill., August 18-27.

## Camp Meeting Calendar.

## ALABAMA.

Hartselle, Ala., July 20-30. Workers:  
Rev. O. H. Callis and Rev. and Mrs.  
M. V. Lewis. Write Mrs. G. W. Puckett,  
Sec., Moulton, Ala.

## CALIFORNIA.

**PACIFIC PALISADES GROUP CEN-  
TER**, Los Angeles, Calif. Summer Sea-  
son—1939.  
August 4-13—L. D. S. Reunion.  
August 28-Sept. 4—Church of God.  
Mount Shasta, Calif., July 23-August 6.  
Workers: Rev. Cornelius Haggard and a  
number of missionaries. Write Mrs. Olive  
M. Birch, Box 147, Mt. Shasta, Calif.

## COLORADO.

Denver, Colo., August 3-13. Workers:  
Raymond Browning, Glenn Griffith, Pas-  
adena College Quartet, Mrs. Florence Davis,  
Rev. Hertenstein. Write H. E. Johnson,  
Sec., 441 East St., Denver, Colo.

## GEORGIA.

Floville, Ga., August 10-20. Workers:  
H. C. Morrison, J. L. Brasher, Leonard  
Cochran, Homer Jenkins, H. W. Pittman,  
Mrs. J. M. Glenn. Write J. M. Glenn,  
Pres., Stillmore, Ga.

## IOWA.

Keokuk, Iowa, August 10-20. Workers:  
Rev. and Mrs. Theo. Ludwig, Mr. and  
Mrs. Kenneth Ashby. Edith Huntzinger.  
Write Mrs. P. A. Oilar, Sec., 1027 Times  
St., Keokuk, Iowa.

Houghton, Iowa, August 17-27. Work-  
ers: Rev. David Wilson, Rev. Jos. H.

Smith, Prof. O. G. Wilson, Rev. Howard  
Sweeten, Rev. C. I. Armstrong, Miss Mar-  
ion Whitney, Dicks Sisters, Rev. David  
Anderson, Mrs. Ruth Armstrong, Prof.  
Krekman. Write Rev. C. I. Armstrong,  
Houghton, N. Y.

Knoxville, Iowa, August 10-20. Work-  
ers: Bishop R. I. Miller, J. W. Payne,  
H. W. Landis, Hartman Landis. Write  
Mrs. Mary Wenger, Knoxville, Iowa.  
Tabor, Iowa, August 3-13. Workers:  
W. P. Brown, L. E. Reese, Mr. and Mrs.  
Ray Snow, Mabel Casler, Brother and Sister  
P. D. Kiehn. Write George Robbins,  
Tabor, Iowa.

Waterloo, Iowa, July 20-August 6. Work-  
ers: Rev. A. L. Whitcomb, Donald Schooley,  
Rev. Kenneth Wesche, Write Miss Laura  
Whitaker, Sec., 206 Randolph St., Waterloo,  
Iowa.

## ILLINOIS.

Eldorado, Ill., Aug. 3-13. Workers:  
Frank E. Arthur, W. C. Fowler, N. B.  
Vandall and wife. Write Jas. S. Devar,  
Christopher, Ill.

Bonnie, Ill., August 17-27. Workers:  
Dr. Peter Wiseman, Rev. Lon Woodruff,  
Edwards Quartet, Write W. T. Lawson,  
Benton, Ill.

Normal, Ill., August 17-27. Workers:  
Rev. Mrs. Della B. Stretch, Rev. F. Lind-  
come, Rev. J. M. Hames, Mr. and Mrs.  
Brance Edwards, Mrs. Jas. Whitworth,  
Write Mrs. Bertha C. Ashbrook, Sec., 461  
West Allen St., Springfield, Ill.  
Kampsville, Ill., August 17-27. Work-  
ers: Rev. Howard W. Errett, Bate Sis-  
ters. Write Mrs. J. P. Suhling, Sec.,  
Kampsville, Ill.

## INDIANA.

Silver Heights Camp Meeting, New Al-  
bany, Ind., August 3-13. Workers: Rev.  
C. M. Dunaway, Gaddis-Moser Party.  
Write A. A. Stone, Sec., 2431 Wallace St.,  
Louisville, Ky.

Canaan, Ind., July 23-August 7. Work-  
ers: Rev. Roy Hill and daughter Violet,  
Mrs. Roy Hill, Miss Edith Salter, Mrs. Ad-  
die Eades. Write Mr. and Mrs. Wesley  
Bliton, Canaan, Ind.

Letts, Ind., July 27-Aug. 6. Workers:  
Rev. Jack Donovan, Rev. Mose Jenkins,  
Mr. Douglas Slack and Wanda Ray Level,  
Write Mrs. J. E. Carder, Sec., Letts, Ind.  
Monroe, Ind., July 23-Aug. 6. Workers:  
Rev. T. L. Terry, Mr. and Mrs. Milton  
Connett. Write Mrs. Menno Roth, Mon-  
roe, Ind.

Fairmount, Ind., August 19-27. Work-  
ers: Rev. B. L. Henderson, Rev. E. A.  
Nicholson, Rev. and Mrs. Burla Crowe,  
Mrs. Russell Klinger, Rev. Carl Beave,  
Rev. H. T. Hawkins. For rooms write  
Miss Olive Thomas, Fairmount, Ind., R. F.  
D. For other information write Rev. B.  
L. Glover, Plymouth, Ind., Rt. 1.

Winchester, Ind., July 30-August 6.  
Workers: Rev. J. H. Crawford and wife  
R. A. Shank and wife. Write Wm. E. Bax  
Sec., Winchester, Ind., Rt. 2.

Ramsey, Ind., August 10-20. Workers:  
B. E. Shelhamer, C. B. Cox, Paul an-  
Helen Mayfield. Dallen M. Davis, Sec.,  
New Salisbury, Ind.

Cleveland Camp, Greenfield, Ind., Aug.  
25-Sept. 6. Workers: J. W. Short, C. B.  
Fugett, Hilman Barnard, Hansel Wil-  
iams, Sec., Greenfield, Ind., Rt. 6.  
Bekerty, Ind., August 3-13. Workers:  
Rev. F. Lincicome, Mr. and Mrs. D. D.  
Mackey. Lizzie McBurney, Sec., Bekerty,  
Indiana.

## KANSAS.

Wichita, Kan., Aug. 17-27. Workers:  
Rev. C. W. Ruth, Rev. Fred W. Sutton,  
Rev. Andrew Johnson, Rev. B. D. Sutton  
and wife, Mrs. S. C. Winey. Write Rev.  
Jesse Uhler, Sec., Clearwater, Kan.  
Stafford, Kan., July 21-31. Workers:  
Rev. and Mrs. D. E. Patrone, Mrs. David  
Kailing, Miss Kathryn Fankhouser. Write  
Rev. Susie A. Shrauner, 208 South Key-  
stone, Stafford, Kan.  
Burr Oak, Kan., August 12-27. Workers:  
Dr. E. J. Bulgin, Cecil Riney, Mrs. Laura  
Dillon. Write Mrs. Marja Jackson, Nor-  
branch Secretary, Burr Oak, Kan.

## KENTUCKY.

Central Holiness Camp Meeting, Wil-  
more, Ky., July 20-30. Workers: Dr. H.  
C. Morrison, Rev. Joseph Owen, Rev. John  
Church, Rev. B. C. Milby and wife, Rev.  
Philip Hinerman, Miss Virginia Bird.  
Write Central Holiness Camp Meeting As-  
sociation, Wilmore, Ky.

Bedford, Ky., August 4-13. Workers: Rev.  
Warner P. Davis, Rev. and Mrs. Ray Dun-  
lap, Miss Irene Steger. Write Dudley G.  
Bell, Sec., Bedford, Ky.  
Allicton, Ky., August 10-20. Workers:  
Rev. Floyd E. Terry, Rev. Norman Tur-  
rough, Prof. Homer and Martha Maddox.  
Write Rev. T. L. Terry, Stanford, Ky.  
Flemingsburg, Ky., August 3-13. Work-  
ers: Rev. E. O. Hobbs, Major Urey, E.  
Howard Cadle, Frank Salvadore and wife.  
Write Rev. W. P. Hopkins, Corinth, Ky.  
Wesleyan Methodist Camp, 10 miles out  
of Louisville, Ky., on Babatona Road.  
August 11-20. Workers: Rev. H. C. Van  
Wormer Party. Mrs. Esther M. Hunter,  
Secretary.

## MARYLAND.

Monrovia, Md., August 17-27. Workers:  
Rev. J. R. Parker, Rev. O. H. Callis, Rev.  
and Mrs. E. C. Milby. Write Milton W.  
Burdette, Sec., Monrovia, Md.  
Denton, Md., July 28-Aug. 6. Workers:  
Rev. C. H. Babcock, D. E. Snow, Rev.  
Byron Crouse, Edward Marshall.  
Rev. H. D. Duke, Crisfield, Maryland.  
Mt. Top Camp Meeting, Mt. Lake Park,  
Md., July 30-August 13. Workers: Dr. O.  
M. Williams and Party, Dr. and Mrs.  
Williams. Prof. Roy MacMurry, Prof.  
Varing Swartz, Rev. M. W. Castle and  
Dr. F. N. Lynch. Write Miss Frances L.  
Miller, Mt. Lake Park, Md.

## MASSACHUSETTS.

Douglas, Mass., July 21-31. Workers:  
Dr. Orval Nease, Rev. Paul Solomon, Rev.  
Arthur Gould, Rev. John Riley, Prof.  
Edith Cove, Robt. Clougher, Pres. Write  
L. P. Mingledorff, 144 Ohio Ave., Provi-  
dence, R. I.

## MICHIGAN.

Hopkins, Mich., August 17-27. Work-  
ers: Rev. C. B. Fugett, Rev. Z. T. Johnson,  
C. Turner, Jean Pound, Edith Fugett.



Write Rev. Arthur Buege, Pres., Lawrence, Mich.  
 August 4-13. Workers: Rev. H. C. Morrison, Rev. Paul S. Reed, Rev. Harry B. Jessop, Mrs. Ariel Hodgson, Mrs. Betty Hodgson, Hilman Barnard, Miss Bessie Blakely. Write Rev. J. H. James, Sec., 19231 Hawthorne Ave., Detroit, Michigan.

Eaton Rapids, Mich., July 27-August 6. Workers: Rev. John R. Church, Rev. William Kirby, Rev. Harry E. Jessop, Miss Janie Bradford, Miss Leah Brown, Rev. Walter L. Mullet, Miss Esther Prosser. Write Rev. Ray V. Birdsall, Sec., 1011 Dekin St., Lansing, Mich.

Gaines, Mich., August 24-Sept. 3. Workers: Dr. J. L. Brasher, Rev. Frank H. Arthur, Dr. C. W. Butler, Rev. John Landis, Miss Eva Clausen, Mrs. Grace Heneks. Write Mrs. Grace Millard, Sec., 1023 South Holmes, Lansing, Mich.

Maybee, Mich., August 17-27. Workers: Rev. R. B. Maxwell, Rev. S. S. Jennings. Write Rev. Ferne Eisenmann, Sec., Maybee, Mich.

Gladwin, Mich., August 24-Sept. 3. Workers: Rev. Nathan Beskin, Mrs. Ivan and Harold Hodgson, Willis R. Davis, Sec., Gladwin, Mich.

#### MISSISSIPPI.

Waynesboro, Miss., July 21-30. Workers: Rev. J. R. Parker, Miss Ruth James. Write J. H. Mauldin, Waynesboro, Miss.

#### MISSOURI.

Kansas City, Mo., July 20-30. Workers: Rev. L. Kimbrough, C. C. Cowen, C. C. Riddle, A. C. Watkins, Paul Heironimus and wife, Mrs. Benj. Brockman, Mrs. Chas. F. Slagle. Write Rev. L. Armstrong, Box 17, Scott, Kansas.

St. Louis, Mo., August 3-13. Workers: Rev. Kimbrough, Rev. C. C. Riddle, Bible School Trio, Write Mattie J. Cawthra, Portland, Mo., Box 92.

#### NEBRASKA.

Kearney, Neb., August 17-27. Workers: The Gaddis-Moser Party. Write B. J. Patterson, Kearney, Neb.

South Sioux City, Neb., August 3-13. Workers: Dr. O. H. Callis, Dr. John H. Hall, Mr. and Mrs. K. L. Finley. Write Rev. John E. Hantla, 312 So. Wall St., Sioux City, Neb.

#### NEW JERSEY.

Aura, N. J., August 1-13. Workers: Rev. John Owen, Rev. J. L. Schell, Rev. G. W. Edout. Write Miss Edith A. Dilks, Pres., Clayton, N. J.

Fletcher Grove, Delanco, N. J., Aug. 25-Sept. 4. Workers: Rev. John Church, Rev. Geron Roberts, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Marjorie Ortlip. Write Edw. S. Sheldon, Pres., Collingswood, N. J.

Erma, N. J., September 1-10. Workers: Rev. Mason Lee, Rev. E. E. Patch. James Hess, Sec., Cape May, N. J.

#### NEW YORK.

Freeport, L. I., N. Y., July 26-Aug. 6. Workers: Rev. Peter Wiseman, D. D., Rev. Glen Gould, Rev. B. Joseph Martin, W. Willard Ortlip, Prof. Robert L. Simpson, Mrs. Evelyn Duryea Martin, Rev. John A. Duryea, Pres. Write Rev. Raymond Fletcher, 39 Prospect Ave., Patchogue, L. I., N. Y.

Cohoes, N. Y., July 16-30. Workers: Rev. J. L. Brasher, Rev. Lloyd Nixon, Rev. E. W. Ortlip, Mr. and Mrs. R. A. Shank. Write Mrs. Ethel Boal, Sec., 1607 Becker St., Schenectady, N. Y.

Richland, N. Y., August 17-27. Workers: Rev. C. I. Mathis, Rev. C. E. Zike, Miss Janie Bradford, Miss Pearl Humphrey, Mrs. Vera Davis. Write Mrs. Leulla Burt Johnson, Schenectady, N. Y.

Moers, N. Y., July 20-August 13. Workers: Rev. Howard Sweeten, Rev. E. R. Bradley, Rev. James Brown, Rev. C. P. Hogg, Mrs. Tillie Albright, Prof. O. C. Turner, Florida Male Quartet, Mrs. Arthur Boulton. Write Miss Marion W. Fee, Moers, N. Y.

Port Crane, N. Y., August 3-13. Workers: Rev. J. R. Parker, Rev. Roscoe Jensen. Write Rev. Robert Dyer, Hallstead, Pa.

Grand Gorge, N. Y., August 17-27. Workers: Rev. James Miller, Rev. and Mrs. Harry Fagan. Write Mrs. O. D. Burpee, Prattsville, N. Y.

London, N. Y., August 1-13. Workers: Rev. R. R. Orser, Rev. and Mrs. William Leishon, Write Lyle H. Ray, Lisbon, N. Y.

New Richmond, Ohio, August 15-Sept. 3. Workers: Rev. E. R. Overly, E. L. Sanford and wife, Rev. C. L. Womslley, Sec., Harry Clark, New Richmond, Ohio.

#### NORTH CAROLINA.

Connelly Springs, N. C., July 30-Aug. 6. Workers: C. H. Babcock, David Butcher, Write Morcellus Dellinger, Camp Free, Connelly Springs, N. C.

#### OHIO.

Mendon, Ohio, July 30-August 13. Workers: James Miller, Jess Whitecotton, Rev. Earl Crowe and wife. Write Mrs. Ida Hamilton, Rt. 1, Mendon, Ohio, Cor. Sec.

Maumee, Ohio, (Camp Syracuse) Aug. 10-20. Workers: Rev. John R. Church, Rev. William Kirby, Rev. D. Shelby Corbett, Rev. W. L. Mullet, Miss Janie Crawford, Miss Eva Clausen, Miss Virginia Bird, Rev. F. A. Shiltz, Rev. H. A. Guller and wife. Write Rev. E. E. Shiltz, Sec., Box 12, Republic, Ohio.

Sebring, Ohio, July 21-30. Workers: Rev. A. Woodrum, James A. DeWeerd, W. McLaughlin, R. L. Bush, J. L. Schell, Mrs. Edna Springer, Miss Myrtle Urwin, Mrs. Maybelle Graham, Mrs. Lois Cope. Write Rev. R. L. Bush, Box 26, Sebring, Ohio.

Columbus, Ohio, July 20-30. Workers: Rev. Bona Fleming, Rev. C. B. Cox, Rev. Hilder Lillenas and Misses Mary and Joy Latham, Rev. G. A. Gibson. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Findlay, Ohio, August 3-13. Workers: Rev. Bona Fleming, Rev. J. M. Hames, Mr. and Mrs. Ira L. Wood, Mrs. Robb Branch. Write Edgar C. Thomas, Sec., Findlay, Ohio.

Woodfield, Ohio, July 16-30. Workers: Rev. H. M. Couchenour, Rev. and Mrs. J. Byron Crouse, Write Mrs. Edith Simpson, Jerusalem, Ohio.

Mansfield, Ohio, July 30-Aug. 13. Workers: Rev. and Mrs. Harold Dutt, Rev. Dee W. Cobb. Write Mrs. E. A. Adams, Sec., Rt. Shelby, Ohio.

Mt. Lookout, Ohio, July 27-Aug. 6. Workers: Rev. A. J. Berry, Rev. E. A. Shank and wife, Phoebe Pierce. Write Fred Conrad, New Hampshire, Ohio.

Toronto, Ohio, (Hollow Rock Camp). August 3-13. Workers: Dr. C. W. Butler, Dr. Warren C. McIntire, Rev. H. M. Couchenour, Prof. and Mrs. C. Clay Milby, Miss Sylvia Pipkin, Mrs. Edith McKay Smith. Write Mr. W. W. Sloan, Sec., East Liverpool, Ohio.

Stoutsville, Ohio, July 25-August 6. Write Rev. H. O. Davis, Jacksonville, O.

York Center, Ohio, July 23-August 6. Workers: Rev. Arnold Hodgen and wife, Rev. James DeWeerd, Wilhoite Sisters, Write Rev. James Strawser, Sec., 212 N. Burgess Ave., Columbus, Ohio.

Portage, Ohio, August 17-27. Workers: Rev. W. C. McIntire, Rev. N. E. Johnson, Rev. and Mrs. Ira L. Wood, Mrs. N. E. Johnson. Write Rev. R. C. Fraker, Lindsey, O., or Rev. T. J. Yoder, Jerry City, O.

Circleville, Ohio, August 16-27. Workers: Rev. T. M. Anderson, Rev. Paul Rees, Rev. R. G. Flexon, Rev. Charles L. Slater, Rev. Edna Leonard. Write Camp Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

West Union, Ohio, July 28-August 6. Workers: J. H. Lewis, H. J. Halderman, Edna Erle Brothers, Ruth Hamilton and Elmira McNeil. Write S. A. Steele, Pres., West Union, Ohio.

Dunkirk, Ohio, August 10-20. Workers: Rev. and Mrs. Geo. Galloway, Mrs. Lois Spitzer, Rev. Chas. Slater, Miss Carol Shearer. Write Mrs. Lois Spitzer, Sec., 889 B. Center, Marion, Ohio.

Mt. Lookout, Ohio, July 27-August 6. Workers: Rev. H. N. Dickerson, Rev. R. A. Shank and wife. Write Fred Conrad, New Hampshire, Ohio, or J. A. Dotson, 748 Broadway, Lima, Ohio.

Coolville, Ohio, August 10-20. Workers: Rev. Harry Black, Newshy Evangelist, Mrs. Black, pianist, Miss Black, songleader. Mrs. Gertrude Davis, Sec., Coolville, O.

#### PENNSYLVANIA.

Kittanning, Pa., August 3-13. Workers: Rev. Harry Black, Long Quartet, Rev. L. T. Wells. Write Rev. Arthur Sellers, 110 5th St., West Alliquippa, Pa.

Reading, Pa., July 21-31. Workers: Edison Habegger, N. O. Stucky, Misses Ester and Estella Hancock. Write M. L. Dries, 115 Park Road, Wyomissing, Pa.

Clifton, Pa., July 28-Aug. 6. Workers: T. M. Anderson, Mason Lee, Chas. Slater, Ethel McCullough, Marge Hart. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pennsylvania.

Conneautville, Pa., August 4-13. Workers: Rev. E. W. Black, D. D., Rev. G. A. Hodgkin, D. D., J. Byron Crouse. Write K. M. Blakesler, Rt. 3, North East, Pa.

#### RHODE ISLAND.

Portsmouth, R. I., July 28-August 6. Workers: Rev. C. B. Pugett, Rev. C. R. Emrick, Rev. C. B. Winslow, Mrs. Robert Oldrid. Write L. J. Petersen, V-Pres., 88 Main St., Lonsdale, R. I.

#### SOUTH CAROLINA.

Epworth, S. C., July 20-30. Workers: Dr. John Owen, Rev. and Mrs. W. R. Carter. Write Rev. C. O. Dorn, Leesville, S. C.

#### TENNESSEE.

Louisville, Tenn., August 23-Sept. 3. Workers: Rev. W. R. Carter and wife. Write Mrs. Walter D. Fouché, Sec., Louisville, Tenn.

#### TEXAS.

Scottsville, Tex., July 27-August 7. Workers: Dr. R. T. Williams, Rev. Lawson Brown. Write Mrs. O. C. Hope, Treas., Scottsville, Tex.

Hallsville, Tex., (Noonday Camp), Aug. 9-26. Workers: Rev. B. G. Carnes, Rev. P. H. Pearson, and others. Write R. P. Dickard, Sec., Hallsville, Tex.

Peniel, Tex., July 27-Aug. 6. Workers: C. C. Burton, Milby Twins, Miss Vida House.

Atlanta, Tex., August 10-20. Workers: Dr. John Paul and Miss Ella Ruth. Write Mary E. Perdue, Sec., Atlanta, Tex.

#### VIRGINIA.

Penhook, Va., July 22-Aug. 1. Workers: Rev. W. B. Cranford, Rev. Jordan W. Carter, Rev. and Mrs. R. P. Brooks, Rev. and Mrs. W. J. Craddock, Rev. J. T. M. Banks, Rev. and Mrs. L. G. Tinnell. Write J. W. Perdue, Penhook, Va.

Wakefield, Va., August 4-13. Workers: Rev. W. D. Correll, D. Ward Millam, Write O. M. Cokes, Pres., Elberon, Va.

Locust Grove, Va., August 17-27. Workers: Rev. W. B. Crawford, Rev. Glean Oldacker and wife. Write Mrs. Lillie R. Bowles, Sec., Locust Grove, Va.

Mathews, Va., August 6-20. Workers: Rev. John Khames and wife, Earl Smith and wife. Write W. C. Diggs, Quemo, Va.

Spotsylvania, Va., August 4-13. Workers: Rev. Henry C. Screws, Hatt Culp Male Quartet. Write Mrs. Bertie K. Andrews, Sec., Spotsylvania, Va.

#### VERMONT.

Ithiel Falls Camp, Johnson, Vt., August 13-27. Workers: Rev. Irving F. Barnes, Revs. Ellis and Ruth Teasdale, Mrs. Annie Manchester. Write Rev. Chester F. Austin, Waterville, Vt.

#### WASHINGTON.

Orchards, Wash., August 10-20. Workers: Rev. Hubert Mardeck, Rev. Dwight H. Ferguson, Miss Rosa Alice Hanson, Richard Taylor, Roger Taylor. Write Mrs. Lucy F. White, 3721 Main St., Vancouver, Washington.

Ferndale, Wash., July 20-30. Workers: Rev. Z. T. Johnson, Rev. Dwight Ferguson, Miss Josephine Fitch, Miss Mildred Davidson, Miss Gertrude Egbert. Write A. O. Quail, Sec., Nooksack, Wash.

Tacoma, Wash., July 27-August 6. Workers: Rev. Z. T. Johnson, Rev. David Fenwick, Willard R. Hallman, and Mrs. Fenwick. Write Rev. Paul Mills, 812 E. Hallman, Tacoma, Wash.

48th St., Tacoma, Wash., August 10-20. Port Townsend, Wash., August 10-20. Worker: Rev. Paul Mills. Write Mrs.

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#### WEST VIRGINIA.

Moundsville, W. Va., July 19-30. Workers: Rev. Gene Phillips, Prof. John E. Moore, Mrs. J. M. Bradford, Sec., 1230 Second St., Moundsville, W. Va.

Parkersburg, W. Va., July 23-August 6. Workers: Dr. I. M. Hargett, W. A. Gregg, C. Carl Blackburn. Write H. W. Blackburn, Parkersburg, W. Va.

Mt. Nebo, W. Va., August 13-27. Worker: Rev. H. T. Heironimus. Write Romeo Bacus, Mt. Nebo, W. Va., or G. L. Meabon, 2566 1st Ave., Huntington, W. Va.

#### WISCONSIN.

Hillsboro, Wis., July 20-30. Workers: Rev. W. D. Correll, Rev. R. D. Wise, the Miltonvale Male Quartet, Prof. O. G. Wilson. Write Rev. J. B. Clawson, Hayward, Wis.

Oregon, Wis., August 11-27. Workers: Eureka Jubilee Singers, Miss Bonnie Harding, Miss Myra Marshall, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Oregon, Wis.

#### NO TIME TO DREAM.

Why do I dream and drift  
 When others need my strength  
 To meet the foe of dark despair  
 And hopeless woe  
 With tasks so hard to do  
 And heavy burdens  
 On their souls?

God, give me strength  
 To lift the load  
 And say kind words  
 Where others offer sneers.  
 While other's lives with trouble teems,  
 Life is too short to waste in dreams.

Lorene Mitchell Ericson.

Norman F. Douty says, in his new book of 83 pages, entitled "Filled With the Spirit," that the expression, "filled with the Spirit" is found four times in the Old Testament and fifteen times in the New. Then he makes an exegesis of each. It is evident that the author has expended much painstaking effort in his study. His efforts should be rewarded by a wide circulation. This book will prove helpful for those who are deeply interested in this theme,—and it is time

that we all renew our interest in this vital matter. It is a joy to recommend the book."—C. W. G.

#### NEVER SAY DIE.

No matter what comes, never say die  
 When friends about you forsake  
 And are untrue, never say die.  
 Lift up your head, and with a smile  
 Pick up the pieces, and begin anew—  
 Never, never, never say die.

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## THE KENTUCKY DISASTER.

I give below a letter from Miss McConnell in which she gives a heart-breaking picture of the recent flood disaster in Kentucky. If any of our readers want to help, address Rev. Lela G. McConnell, Lawson, Ky. Dear Mrs. Morrison:

About four o'clock in the morning of July 5 a cloudburst on Frozen Creek caused a twenty foot wall of water to rage down the narrow valley sweeping everything in its path. Houses, barns, and bridges, were picked up and carried away and dashed to pieces. Both of our Bible School buildings went with the occupants in them, sixteen in all. Nine of them were drowned, and the other seven got out at various distances along the creek and river. Miss Drake was carried down the Kentucky River ten miles, Blanche Perry got to bank at a home about eight miles down, and Lorene Hartley was able to grab a willow and pull herself to the bank at the foot of Mt. Carmel Campus. She landed there at 4:40 and raised the alarm and our folks here went to her and were utterly shocked to see her crouching there at the edge of the woods naked and distressed and to learn that everything was washed away. Later, word came that Mrs. Myers was rescued three miles up the river from the mouth of Frozen Creek where it empties into the river. The water came with such force and so high that when it struck the opposite bank of the river it was divided and part went ten miles up stream. The people who rescued Mrs. Myers in a boat sent us word that she was at their house and we sent two boys and Bessie Seldomridge up with a bundle of clothing to bring her home to Mt. Carmel. Three young men, Glen DesJardin, Paul Shearouse and Harry Chatterton, got out of the water along Frozen Creek and found their way to near-by houses. That made us seven who were rescued and accounted for by noon. Miss Archer was away holding a revival meeting.

The other nine, including Mr. Myers and his three children, his two nieces, each fifteen, who were visiting him and had just arrived the evening before, a boy of nineteen who had come to see about enrolling in Mt. Carmel, Elsie Booth and Christine Holman, Bible School students there for the summer, were drowned. Then began the dreadful task of searching for dead bodies. The disaster happened on Wednesday and we found our first body, little Phillip Myers, on Friday and buried him. Next day we found Titus Myers and the two nieces. One of the nieces was taken home to Indiana by her parents who had come in response to our telegram. The other niece was buried in our local graveyard. Late Sunday afternoon Mr. Myers' body was found and brought home. The funeral was held on Monday morning about 9:30 and the Lord did marvelously bless and comfort us and bring light. The brother and brother-in-law of Mr. Myers were here.

Dear Mrs. Myers is crushed beyond measure. It is precious the way the Lord is sustaining her and helping her to bear up. It means an entirely new life adjustment for her. All her family gone, and this to bear after having been dashed and battered for four miles in that fearful, raging torrent. Like Job she stands today

stripped of her all. Pray for her that she can look into the future with assurance that the Lord has a ministry for her to perform and doubtless will work out this great sorrow to a far more and exceeding weight of glory to Jesus through her life. She will continue to answer her call to the hills. Mr. Myers was with us ten years and God mightily used him in helping to lift burdens; he was four years in the schools as teacher and six years as pastor at one of our outstations. The Association will greatly miss him, but feel that God will raise up someone else or a number of men to take his place to help lift as he has done these past ten years.

This morning we look out to the little graveyard, and see our first graves in this mountain country—Mr. Myers' and the two little boys, side by side and a place for little Lela Grace, aged five months.

Where our buildings once stood there are left only a few foundation stones and some twisted gas pipes. Our truck and old Buick car are completely demolished lying down along the creek. Our Mt. Carmel School is four miles from where the Bible School was washed out and our swinging bridge was unhurt. None of our outstations were affected by the flood.

Our plans for the Bible School are not prayed through yet, although we do feel that we must have something ready by the last of September at the longest so that we will not have the break even of a year in the history of the school. People are offering us land and we are not fully decided yet which site we will take. The big proposition will be to get the money to rebuild. Some have been inquiring about the Red Cross helping us to rebuild; they refuse to help because we are an institution. We had thought of getting a permanent site and putting up three temporary buildings in a hurry, boys' and girls' dormitory and administration building, getting materials and furnishings that will be used in the permanent buildings. We are locating it so that we can heat it and light it with gas as the building was heated. This time it will be on an open hill-top like our Mt. Carmel buildings. Do please help us pray about this very vital phase of our work where the three years of training are given our mountain young people to fit them to go out to be our pastors and evangelists back in the mountains.

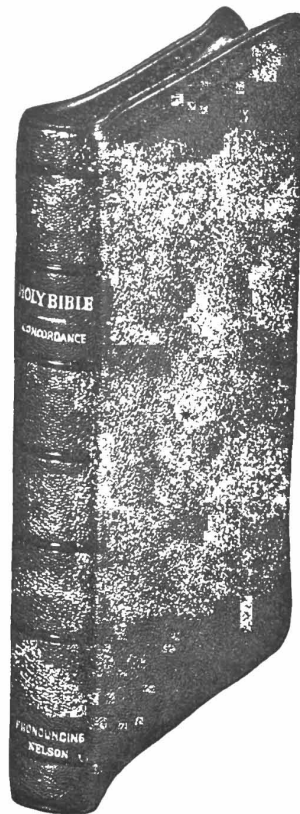
I was away in northern New York with our boys' quartet holding services when the telegram reached me. When I arrived at Vandevre about sunset on Friday the 7th I was stunned at the enormity of the calamity to the whole community. Everything gone there; Pelfrey's store and garage, Nathan Pelfrey's house and W. H. Pelfrey's house, which did not go in the flood, burned a few nights later.

Many of our workers and students lost all their things that were stored at the Bible School. Pray for us as we pick up the lines anew and face forward for a greater and deeper holiness ministry through our new Bible School in the years to come. Come to see us. The roads are open clear through to Mt. Carmel.

Lela G. McConnell.

The bodies of Lela Grace Myers and Elsie Booth have not been found, and we have stopped the daily search with crews of men.

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AND the LORD spake unto Moses in the wilderness of Si-nai, in the tabernacle of the congre-

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I'll follow Thee—  
The die is cast today  
And henceforth and for aye!  
—I'll follow Thee!  
E'en though Thou grantest me  
A dark Gethsemane  
I'll follow Thee!  
Yea! to the judgment hall,  
Be Thou forsaken by all  
—I'll follow Thee!  
Although a crown of thorns  
My suffering brow adorns  
I'll follow Thee!  
If Thou dost bid me share  
Thy cross, I'll onward fare  
And follow Thee!

I'll follow Thee—  
Let mocking hordes deride  
Avaunt! my earthly pride  
I'll follow Thee!  
Thy cross mine own beside,  
Dear Master, crucified!  
I'll follow Thee!

Though cruel crown and spear  
This mortal spirit tear—  
I'll follow Thee!  
Aye! into death's dark night  
That breaks on Heaven's light  
I'll follow Thee!  
Till from death's guarded tomb  
Immortal life shall bloom,  
I'll follow Thee!

I'll follow Thee—  
Yes, up to Heaven's gate,  
And glory in my fate—  
I'll follow Thee!

I'll follow Thee!—  
Where'er Thou leadest me,  
Lord, unreservedly—  
I'll follow Thee!

Ernst Ballantyne.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Matt. 6:6.